

SRI SAI BABA'S

CHARTERS AND SAYINGS

EDITED & PUBLISHED BY :

B. V. NARASIMHASWAMI.

FRONTISPIECE

LORD SAI

Ah Blessed Lord, Oh High Deliverer !
Forgive this feeble script, which doth Thee wrong,
Measuring with little wit Thy lofty love.
I take my refuge in Thy name and Thee.

Edwin Arnold.

Thou seemest human and divine,
The highest, holiest manhood, Thou.

Tennyson.

DEATH

(Apantaratma)

These men do never die,
They become the Praised Ones.
They shed mercy on the world with myriad hands.
They help the helpless.
They aid the depressed.
They leave not those that follow them when the time of
danger comes.
They are men, only in name.
In reality, they are God Himself.
These solitary ones are marvellous.

Bedil, the Sufi of Sind.

FAITH

Faith is the sun of life
And her countenance shines (like the Hebrew's)
For she has looked upon God.

PLEA FOR FAITH

“ Why have I girt myself with this hell-dress ?
Why have I laboured to put out my life ?
Is it not in my nature to adore,
And e’ven for all my reason, do I not
Feel him, and thank him, and pray to him now ?
Can I forego the trust that he loves me ?
Do I not feel a love which only one.....
O thou pale form, so dimly seen, deep-eyed,
I have denied thee calmly—do I not
Pant when I read of thy consummate deeds,
And burn to see thy calm pure truths out-flash
The brightest gems of earth’s Philosophy ?”

“ *Pauline* ”—*Robert Browning*

Thou canst not prove the Nameless, O my son,
Nor canst thou prove the world thou movest in,
Thou canst not prove that thou art body alone,
Nor canst thou prove that thou art spirit alone,
Thou canst not prove thou art immortal, no
Nor yet that thou art mortal—nay my son,
Thou canst not prove that I, who speak with thee,
Am not thyself in converse with thyself,
For nothing worthy proving can be proven,
Nor yet disproven : wherefore thou be wise,
Cleave ever to the sunnier side of doubt,
And cling to Faith beyond the forms of Faith.

“ *The Ancient Sage* ”—*Tennyson*

FOREWORD



. By

Mr. Justice M. B. REGE, B.A., L.L.B.,
HIGH COURT JUDGE, INDORE.

An attempt to write a foreword to Baba's Charters and Sayings may well be described as an effort to discover the Sun with a lighted taper. None is more conscious of this than myself ; but my revered brother B. V. Narasimha Swami whose privilege it has been to compile the "Charters and Sayings " would not brook my denial of the honour of writing this foreword. With Baba's divine grace, the lighted taper may perhaps dimly light the way out of the depth of the Samsaric Cavern to the Radiant Sun outside ; and it if does so, it will be an addition to the Charters.

Self-realisation is the aim of Mysticism ; but the means to the end must be suited to the needs of the individual. Baba in the flesh was, to his devotees, the embodiment of

the Supreme Spirit lighting the Sadhakas' path by his every word and action. The mortal body has passed away but the "Baba" once in it now lives in the Spirit Eternal helping in the silent way he often did in the flesh, the myriads of his devotees who seek solace in him. A Sadhaka however must needs have something manifest and preceptible to the senses on which to pin his faith ; and the Charters and Sayings compiled by Swamiji will serve as a manifestation of that Supreme Spirit in words. As Lord Shree Krishna manifests himself in the Bhagavadgita, so does Baba in the Charters and Sayings.

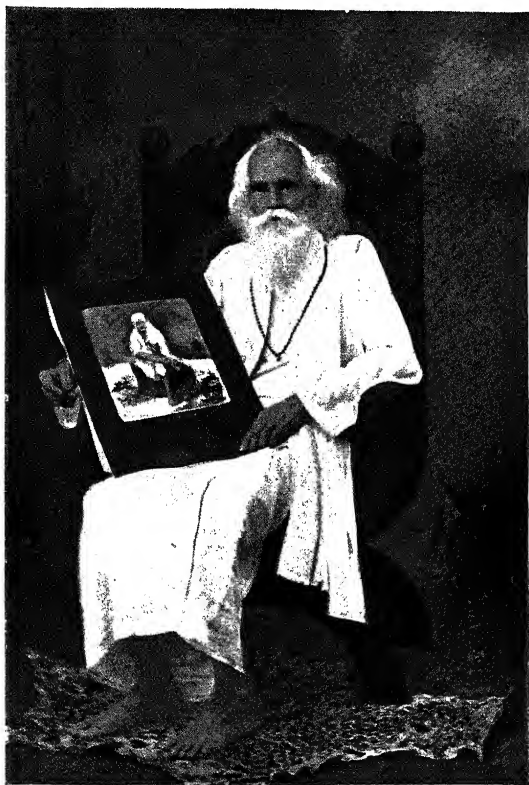
The compilation will doubtless be a beacon on the Sadhakas' path ; but it would likewise transport persons like my humble self, who had the privilege of being at Baba's feet when he was in the body, back into the old times, and revive fond memories of the blissful moments spent with the Master.

The Charters and Sayings are useful as precepts both in the world spiritual and the world material. Pervading them is the love of an ardent devotee who pictures Baba as the Body, the Jeeva and the Shiva. At one stage says Baba "I am your servant's servant"; next "I am a servant of Allah"; and yet again "I am He". Intellect fails here ; but the spirit beyond the intellect and mind is manifest. In the body Baba was the insignificant human being ; between it and the supreme Shiva, he was as "Jeeva" a wheel in the great machine ; but transcending these he stood as Shiva himself.

The onward march of Science may some day coordinate these phases in the frame of the Intellect. The miracles

referred to in the book may cause a sceptic to stare. To the devotees in tune with the Infinite Baba they are only events in the process of evolution—mysterious to the mere man—but explicable in the light of Faith and Love.

One cannot be too grateful to Swamiji for the labour of love which has crystallised this phase of Baba's divine personality in the Charters and Sayings. All I would say is: All glory to the Master and to his "Vyasa" the Swamiji; and may the book serve to create and foster Faith and Devotion in all corners of the country !



आचार्यदेवो भव. त्वमेव सर्वं मम देव देव.

"SURRENDER ALL TO THE GURU AND YOU GET ALL "

SRI B. V. NARASIMHASWAMI

SRI SAI PADA SEVAKA

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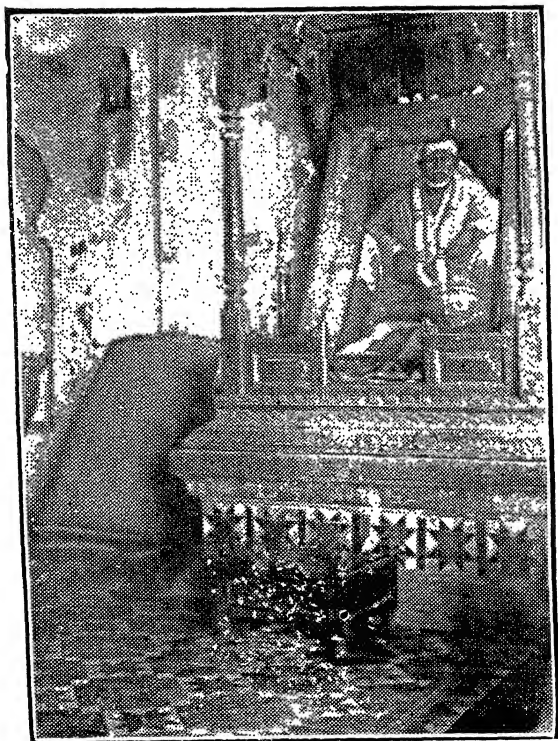
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BABA IN PROCESSION
 DAS GANU (WITH NAMAM) H. S. DIXIT, BABA,
 LAXMIBAI, BAGOJI, BUTI, R. BR. M. W. PRADHAN



BABA'S PICTURE IN DWARAKA MAYI

SRI SAI BABA'S
CHARTERS
& SAYINGS

BABA'S PROMISES

(As Dwaraka Mayi)

1. This is *Dwaraka Mayi* of ours on which you are sitting. This wards off all danger and anxieties from her children. Highly merciful is this *Masidi Ayi*. She is the mother of those who place *their entire faith in her*. If they are in danger, *she will save them*. Once a person climbs into her lap, all his *troubles are over*. He who sleeps in her shade attains *bliss*.

2. What can the snake do to Dwarakamayi's children? They look on amused, when the snake appears.

When Dwaraka Mayi protects, can the snake strike?

3. We have no need to fear. Strike, let me see how you can strike and kill!

4. This is not a mosque. It is Dwaraka. Those who seek *refuge* in her will *never be harmed*.

5. As soon as one climbs the steps of this mosque *sufferings due to Karma are at an end* and joy begins. That Fakir [God] is very kind and will relieve your troubles.

6. When any one enters this Dwaraka Mayi, his goal (object) is achieved.

7. This place (Dwaraka Mayi) is for *Tarana* i.e. saving people, *and not marana* i.e., killing them.

(Meaning of Dwaraka Mai)

Masudi Ayi, i.e. Dwaraka Mai is Sai

8. I do nothing. I receive nothing. Datta calls for his own. He has called for Rs. 15/- his due and given it to *Masudi Ayi*. So the money has been received (by me.)

MAGNA CARTA

(Baba's promises in his own name.)

9. My eye (of vigilant supervision) is ever on those who love me,

What ever you do, where ever you may be, ever bear this in mind, that I am always aware of everything you do.

10. If one ever meditates on me, repeats my name, sings my deeds, and is thus *transformed into me*, one's *Karma* is destroyed. *I stay by his side always.*

11. You should have truth always with you. Then I shall be always with you, wherever you are, and at all times.

12. I will be with you, whenever and wherever you think of me. Do not fear.

13. If one perpetually thinks of me, and makes me his *sole refuge*, I am his *debtor* and will give my head to *save him.*

14. If one ever dwells on me in his mind and will not even taste food before offering it to me, *I am his slave*. So also if he *hungers and thirsts after me*, and treats all else as unimportant.

15. I am (*bhaktaparadeena*) the *bond slave* of my devotee. I love devotion.

16. He who withdraws his heart from wife, child, and parents and *loves me* is My real lover and *he merges in Me* like a river in the sea.

17. S. Baba :—The key of my treasury is now placed in your hands. Ask for any thing you want, Rs. 5 or 100 a month or what you will and I will give it to you.

Devotee declines to ask.

S. B.—Ask for something. I am anxious to give you.

D.—Is it agreed that you will grant anything I ask for?

S. B.—Yes.

D :—Then, Baba, I want this. In this and in any future birth that may befall me, you should never part from me. You should always be with me.

S. B :—Yes. I shall be with you, *inside you* and *outside you*, whatever you may be or do.

18. My devotee feels *Me* in you, in himself and in all creatures and sees all as his Guru. *He will become myself*.

19. If you make me the sole object of your thoughts and aims, you will gain Paramartha (supreme Goal.)

Look to me; and I will look to you

Trust in the Guru fully. That is the only Sadhana.
Guru is all the Gods.

20. If one devotes his entire mind to me and rests in me, he *need fear nothing* for *body and soul*. If one sees me and me alone and listens to talk about me and is devoted to me alone, he will reach God (Chaitanya.) He who worships me as Nitya, Suddha and Buddha comes to me.

21. Those who *perpetually repeat my name* reach their *Goal*.

22. Simply say "Sai" "Sai" with heart overflowing. I care not for show of respect and forms, I rest in such devotees.

23. Repeat my name. Seek refuge in me. But to know "Who I am" have Sravana and Manana.

24. *I am formless and everywhere.*

25. If any one *casts his burden on me* and *thinks of me*, I look after all his concerns.

c. f. योगक्षेमं वहाम्यहम्.

26. Yes; you can place your burdens on me.

27. In the abode of my devotees, there will be *no dearth of food and clothing*.

28. You devotees are my children. I am your father. You have to get everything from me. So you should not talk like that (and say Sai is not God.)

29. Why are you anxious? I take all care of you.

30. Sit quiet, *Uge Muge*. I will do the needful. I will take you to the end.

31. Go. Everything will be provided, Babugir.

I will provide for you. Ganu.

I will provide for Manker's sons.

अभयं. माथौ:

32. Why do you fear? Am I not there (where you go to ease yourself)?

33. Stay here, treat it as your house.

Governor came with a lance to pierce Dada (G.S.K.). I had a tussle with him & drove him out. Finally I conciliated him.

Why should any fear, when I am here?

34. When this baby sleeps, we have to stand by, keep awake and watch or take trouble.

c f. एष सुप्तेषु जागर्ति भूतेषु परिनिष्ठितः

35. I will not allow my devotees to come to harm. I have to take thought for my devotees. And if a devotee is about to fall, I stretch out my hands, and thus with four, four (i.e. a number of), outstretched hands at a time support him. I will not let him fall.

c. f. एनमापत्सु कृच्छ्रेषु कांतारेषु भयेषु च
कीर्तयन् पुरुषः कःचित् नावसीदति निश्चितम्

36. I am its (frog's) father, and am here. Will I let the snake eat it? See how I effect its release.....Hallo Veerabadrappa, be ashamed of your hatred. Give up hatred. [The snake dropped the frog]. I have kept my word and saved Basappa (the frog from Virabadrappa the snake.) God has saved him by sending me.

37. See I have to suffer for your sake, to remove your sufferings.

I will not let you die. I will die first ere I let you die (Nandram).

Nana is about to die. But will I let him die?

BABA'S MISSION

53. Saints exist to give devotees temporal and spiritual benefits. Dr. Pillai need not have ten more births for this. All the pain can be endured in ten days.

54. *I have come to give such good things to the devotees.*

55. My business is to give blessings.

56. A devotee objected to people going to Baba for temporal benefit e.g., employment, money, children, cure of disease.

S. Baba :—Do not do that. My men first come to me on account of that only. They get their heart's desires fulfilled ; and comfortably placed in life, they then follow me and progress further. I bring my men to me from long distances under many pleas. I seek them and bring them to me. They do not come (of their own accord). I bring them to me.

However distant—even thousands of miles away—my people might be, I draw them to myself, just as we pull birds to us with a string tied to their foot.

57. This is a Brahmin, a white Brahmin, a pure Brahmin. This Brahmin will lead lakhs of people to the *Subhra marga* and take them to the Goal-right up to the end. This is a Brahmin's majid.

BABA'S SAYINGS

(showing his nature, moods, power.)

BABA'S NATURE

58. I am God (Allah)

I am Mahalaxmi:—I speak the truth-sitting as I do at the mosque.

[I am Vittobha of Pandhari—] Go. I am at Pandhari.

[I am Ganapati]:—Mother, all the offerings you made to Ganapati have reached me.

[I am Dattatreya,]:—Are you puffed up? Where was male progeny in your destiny? (In answer to the prayer you offered before Datta at Gangapur) I tore up this body and gave you a son.

[I am Laxmi Narain]:—Why go for Ganga elsewhere? Hold your palm at my feet. Here flows Ganga.

What matters it whether in your meditation you see this (Sai) figure or the figure of Laxmi Narayana?

[I am Maruti]:—My father dedicated me to Maruti.

I make gestures before his temple telling him I am his brother.

59. [I am Krishna]:—Sai Baba (seated in Dwaraka Mayi) to Uddhavesa Bua: "Give me Rs. 11 *dakshina*".

U. B.:—I have given my ten *Indriyas* and mind.

S. B.:—No. Who are you to give them? They are mine already. Read *Pothi* i. e. do *Parayana*.

U. B.:—Of what Purana?

S. B:—Of *that in which I have spoken to you, and in which I still speak to you?*

U. B:—Is it Gita? Jnaneswari?

S. B:—Go and fetch what Bapu Saheb Jog is reading.

Uddhavesa brought XI skanda of Srimad Bhagavatha from Jog.

S. B:—(slipped his finger into the book suddenly and said) Read this. [It opened at *Krishna Uddhava samvada*] Daily read this, and then sit at my feet and meditate on it.

N.B.—That meditation is the gift of eleventh (*skandha*) to Baba, Sai Krishna, seated in the heart.

60. All that (viz., other Gods) is Allah.

61. Q:—Baba, who are you? whence?

S. Baba:—(in the Absolute mood.) I am the Attributeless, Absolute, Nirguna. I have no name, no residence.

(Again in the mood of Duality). I got embroiled by Karma, and came to a body. (So) I got a name & abode. Dehi, i.e., the embodied, is my name; and the world is my abode. Brahman is my father and Maya, my mother. As they interlocked, I got this body. The world is evanescent, mutable.

62. I am Parvardigar (God). I live at Shirdi and everywhere.

My age is lakhs of years.

My business is to give blessings.

All things are mine.

I give everything to everyone.

63. I am in Gangapur, Pandharpur and in all places. I am in every bit of the globe.

64. All the universe is in me.

65. Stick to the one whom you worship or revere. God will protect you soon.

Ubiquity

66. I am formless and everywhere.

I am in everything.

I am in everything and beyond.

I fill all space. All that you see taken together is Myself. I do not shake or move.

67. All that is seen is my form :- ant, fly, prince, pauper.

68. I am in the water, in dry places, in woods, amidst crowds, and in the solitary wilderness. I am in the fire and in ether. I am not limited to any place.

69. Feeding the hungry bitch is feeding me.

I have the feeling of my hunger being satisfied, when hers is satisfied.

Baba to Laxmibai Scindhe :- I am hungry.

L. S.:- Shall I go and bring food?

Baba:- Do.

L. S. then brought food; Baba took nothing from it and placed the entire plate before a hungry bitch.

L. S.:- Baba, why do you do so?

Baba:- Is not the bitch also a Jiva? We talk, bitches do not. She is hungry; she and I are one and the same. It is the same if I eat or she eats.

70. I am still belching with the heavy feeding you gave the dog this morning. I am also in the mire besmirched pig (that you did not feed, though it came to you).

To serve me, give up differentiation.

71. Sometimes I come as dog, sometimes as pig.

The devotee who recognises me in each form and treats me adequately is blessed.

72. You have been with me eighteen years. Does "Sai" mean to you only this $3\frac{1}{2}$ cubits height of body?

I am in the ant and fly.

Whenever you see this sign, remember that I am there and that I can eat food through ants, flies etc.

73. I went as a cat to drink this man's curds to save him, despite his cussedness. But he beat me to day.

I was the black dog.

I was the sickly sudra. I am in everything. and beyond.

I was the fakir who begged of you at Bombay.

I was the spirit you saw at midnight under the tree.

[I am Akkalkote Maharaj.] I gave you Rs. 2, Pitale.

Baba & Other Saints

74. Keshav Naik of Tardev, when Akkalkote Maharaj was passing away (about 1878) thus addressed him:—Maharaj, if you go away, what support have we?

Akkolkote M:—(giving his shoes to be worshipped)—My Avatar (spirit) will be at Shirdi in Ahmadnagar District. Go there always. Be devoted there. If you do so, you will not remember me. And you will be happy.

When Akkalkote Maharaj passed away, Keshav Naik and his son Ramachandra Naik, accompanied by two Orthodox Brahmins went to Sai Baba at Shirdi. On the way the Brahmins referred to Baba as a mad moslem fakir to whom no Brahmins could bow. When all four reached Baba,

Baba:—(to Keshav Naik)—You and your son may come and visit me, if you like.

(Pointing to the other two):—These are Karmata Brahmins.

Baba to Ramchandra Naik —Fetch Margosa leaves. R brought some leaves. Baba distributed the leaves to the four.

Baba—Eat the leaves. How do they taste?

Brahmins (with a wry face) :—Very bitter.

The two Naiks:—The leaves are sweet. We ate plenty of the leaves.

Thus Baba parted his sheep from the goats, and confirmed the statement of Akkalkote Maharaj.

I am at Mirzgaon ('Fakir Bua') Why come here?

I am Bandra Moulana.

[I am Nanded Moulana] You have already given me Rs. 3-14-0,

75. I am with you wherever you may be.

I do not require conveyances to take me.

76. S.B (May 1914) addressing Mrs. T, a Bandra lady and her son Master T:—Mother, I have to go thrice a day to your house.

Mrs T:—Yes, Baba.

A local lady was astonished at this statement as she saw Baba daily at Shirdi, and said "Baba What is this strange thing you say?"

S. B.:- I do not speak falsehood. I am Mahalaxmi Mother I come to your house. You give me things to eat, is that not true?

B. L.:- Yes, Baba.

Shirdi Lady:- Truly, does Baba go to you and do you feed him?

B. L.:- Yes.

Baba, to master T.:- Do I not come to your house?

Master T.:- Yes, Baba.

S. B. to shirdi Lady:- Yes, mother, I go easily to Bhav's house (i.e., Bhav's house at Bandra). In the middle, there is a wall. Jumping over it, next comes the railway line, and then Bhav's house. (Here Baba described the crow's flight from Shirdi to the lady's house at Bandra).

I have to fly across walls and excavations.

77. Mrs. Tendulkar of Bandra daily heaped up garlands of bakul over Baba's picture in her house at Bandra for two months and then went to Shirdi.

Baba:—Hallo, Kaka (H. S. Dixit) these two or three months I have not been at Shirdi at all. This mother has smothered me with bakul flower and I was quite dizzy. and unconscious of myself. Now I am slowly coming round.

78. I went to Bandra and saw Bhav left nothing for me to eat, so I have returned hungry.

79. Do you think of me, at meal? Am I not present near you? Do you give me a morsel?

80. I am not at Shirdi, but in all.

81. He who thinks that (Sai) Baba is in Shirdi (alone) has totally failed to see (i.e. know) Baba.

82. Why do you (weep and) behave so madly. Am I not there (at Bombay) by your side?

83. He (Sai) who is at Shirdi now is also at Machandragad here. It is to teach you this I sent you here.

84. I have just been to Kasi and had a bath.

I was at *Jejuri, Bagat*.

I was at *Dhulia*, did you not see me?

When you heard my voice, why doubt? Bolted doors do not bar access to me.

85. I will go with you (invisibly). Do not worry. Mother, I take thought for your family. Well go. I am by your side.

86. I am myself sitting there (invisibly) guarding you (Purandhare) & your wife.

87. Wherever you may be, think of me, and I am by your side.

88. Wherever you may be, whatever any of my devotees think, say or do, that very instant I am aware of it.

Cf Quran:—"And when My servants ask thee concerning Me, then I am nigh unto them and answer the cry of him that crieth unto me."

89. I look equally on all. *Not a leaf moves*, except by my grace. I look on all with equal eye.

Baba's Function

90. I am the slave of God.

God is the Lord and Master.

91. God has agents everywhere; they have vast powers.

I have very great powers.

92. God has helped his devotee (Basappa) through me; [a surrendered soul.] I am his instrument.

93. I can revive the dead boy and bring back his spirit from the new body it has entered, killing it and reviving this corpse. But that is marring the useful work the new body will do.

94. She the deceased (spirit) has come to me.

95. I draw my devotee to me, at the time of his death, even though he may die a thousand miles away (from Shirdi.)

96. I will not allow my devotee to be lost.

I will account to God for all those that have been given to me.

97. When (in 1918) Mrs. T. & her son Master T. visited S. B.

S. B.:—Mother, now a days I have been much pestered. Some want wealth, some women, some sons. Hallo! what I have, none wants. I wait and wait; and one day I will suddenly disappear. I am quite disgusted.

Mrs. T.:—Baba, why do you say so? Then, what is to become of us?

Baba.—Why are you anxious? Is not God taking thought for your welfare? I am very much pleased when my children come to me, and then I take my two morsels of food with gusto and put on more flesh.

Master T.—We come to you to ask just what you have got. You know that?

Baba.—Yes. You will get it.

M. T.—Yes, we are quite sure of it. But when?

S. B.—Very soon.

M. T.—Baba, I must have an assurance from you how many more births I will have to take before getting it.

S. B.—Three more lives will be sufficient.

M. T.—But Baba, will you not be always with us?

Baba.—Hallo! During how many births have I already been with you! We shall meet again and again. I have to take care of my children night and day, and give an account of every pie to God.

98. I put the Rohilla, Pishya & Rao Sahib Galwankar each into his mother's womb.

99. (To Akkalkote Sapatnekar). The soul of your deceased son, I shall bring back to your wife's womb.

[Next year A. S. got a son.]

100. I will take my Kaka (H. S. Dixit) ni vimana.
[H. S. D. had a happy blessed ending.]

Baba, A Surrendered Instrument of God

101. Without God's permission, nothing can be done by me.

102. Do not blame me for not giving you a Kupni.
"That Fakir" (God) has not permitted me.

103. Hallo. Do I demand dakshina of every one?
I demand only from those whom "The Fakir" points out to me.

I do nothing. I receive nothing. Datta calls for his own. He has called for Rs. 15 his due and given it to Masudi Ayi. So, the money has been received (by me)

104. If Gods, like Datta, are easily accessible on the way and if one does not take *darsan* of them, how can I help him?

Baba's Nature

105. I am the Progenitor of God. Meditate on me as pure Ananda Nirakara: but if you cannot do so, meditate on this Sai Body exactly as it is.

106. I am not the body or the senses. I am the *sakshi*, witness of all these.

I do nothing. I receive nothing.

107. *Devotee*:—Baba, allow the burn on your hand to be treated. It must pain you so much.

Baba:—What fun will it be (for me) to stand by and see the whole of this (Sai Baba) body burning on a funeral pyre of cow dung cake fuel?

Atmavichara

108. To know me, constantly think 'Who am I?', by *Sravana* and *Manana*.

Who are we? What are we? Where am I? Where are you? Where is all the world?

Think, think on all your husband said. (viz., that, in reality, you are not different from God.)

109. We must see our Self.

DIFFERENCE UNREAL

110. Do not say of any one that he is inimical. Who is whose enemy? Do not entertain ill feelings towards any one. All are one and the same.

111. People differentiate between themselves and other, their properties, and others' properties. This is wrong. I am in you and you in me.

This is the Teli's wall that parts you from me; pull down this wall; and then we see each other clearly face to face.

[N.B.: A teli i.e. oilmonger lived next to the mosque.]

Saints do not recognise this differentiation. To serve me, remove this differentiation. Continue to think in this way and then you will realise it.

Search the scriptures, See if Atma is one or many.

112. "What am I"? asks U. B.

Sai Baba replies: I am you. You are I. There is no difference between you and me. That which constitutes me constitutes you.

c. f. Srim B:—

अहंभवान्नचान्यस्त्वं त्वमेवाहं विचक्ष्व भोः ।

न नौ पश्यन्ति कवयः छिद्रं जातु मनागपि ॥

Narain Asram of Wai, Satara (then Mr. Toser) was, about 1914 made by Baba to feel that differences do not exist; and NA had the blissful feeling of non-difference while at Shirdi. (Krishna encouraged Bhishma, in the bliss of experiencing the cosmic self at the view of his own shadow at sunrise.)

MOKSHA MARGA

Samsara

113. N.G. Chandorkar bowed to Sai Baba and said:— Enough of this Samsara for me. As the Sastras describe it, samsara is really *nissara* i.e., worthless. Break its fetters off from me, Baba. What first seems to be joy here is seen to be but sorrow at the end. Fate leads us a nice dance here and there. I cannot discover even a bit of happiness in this Samsara. I am quite disgusted. I do not wish to touch it, Baba, any further.

Baba:—What crazy and delusive talk is yours!! There is some truth in it—mixed up with error. As long as the body remains, samsara remains. None escapes it. How can you? Even I am caught up in it. Samsara is of various sorts. It is like the surface of the body. Kama (desire), Krodha (anger) etc and any mixture of these is samsara. All mental and bodily processes are samsara. The contact of any two things is samsara. By going away to a forest you cannot escape samsara. Your present condition, has been brought about by yourself. What is the use of irritation at it? This *Deha Prarabdha* is the result of the karma done by you in former births. This body was, therefore, born. The Jiva takes birth in body to work out former Karma. Without suffering the results of Prarabdha Karma, you cannot get rid of it. All persons, all *creatures* differ in form etc., Why? Because of previous Karma of each. Differences between species, like differences between individuals is due to the same cause. See the difference between the rich man's dog lolling on sofa and the poor man's running about in search of crumbs. That is due to *Deha Prarabdha*.

True Happiness

114. (Q.) N.G.C. :—Joys and sorrows of Samsara disturb one so much. Should we not renounce Samsara therefore?

Baba:—(Ans.) Joy and sorrow are mere delusion. Mere appearance of worldly joy is not true happiness. The worldly man is forcibly drawn to it, as he believes it to be true happiness. According to the Prarabdha of each, one gets delicacies (Panchamrita), one, stale crumbs, and one, mere bran-gruel. The latter fancy themselves unhappy at that, and the former fancies he lacks nothing. But the result of eating any of these is merely the satisfaction of hunger. Some cover themselves with laced shawls, others with barks. Both serve only one purpose, covering the body. This joy and this sorrow is due to *opinion*, which is mere illusion and is ruinous. Whenever any idea of joy or sorrow arises in your mind, resist it. Do not give room to it. It is pure delusion.

The "*Shadripus*" (i.e., Lust, Anger, Covetousness, Delusion, Pride and Jealousy) are all delusive. They make the unreal appear as real. If a rich man wears a gold ornament, the poor man gets jealous, and thinks he must have one. This is *Lobha*.

All are like this. So one must conquer the six enemies. If they are conquered, waves of passion will not arise. Else they will enslave you. If they are subordinated and reason made the commandant, then the delusive pleasures and pains will no longer hold sway over you.

True Joy or Happiness

115. *Mukti* (Release) is true joy or happiness. Coursing through births and deaths is unhappiness. All the joys and sorrows of *samsara* are *unreal*.

Conduct amidst *samsara*

116. I will tell you how to conduct yourself in *samsara*. The wise should be cheerful and contented with their lot in life, as it is the result of *Deha Prarabdha*. Do not kick against the pricks.

If wealthy, be humble. Plants bend, when they have fruits. But humility is not towards all. *Severity* is needed in dealing with the wicked. But towards saints, be humble. Respect them.

Spend money in *Dana* (charity) and *Dharma* (piety)—but be not extravagant. The world perishes no doubt,—but while it lasts, wealth is a real necessity, as bile is for health. Be not obsessed by the importance of wealth. Do not be entangled in it, or be miserly. Be liberal and munificent—but not lavish or extravagant.

Get on cheerfully with your worldly round of activities but do not forget God. Remember God. "This *samsara* is not mine but God's." Think thus all the time you are awake. Have consideration for the poor and wretched. Do not persecute and tease them. Inquire always, "Who am I?"

BHAKTI

Navavidha Bhakti

117. Anant Row Patankar :—Baba, I have read a good lot of Sastras, etc., but I have no peace of mind. Pray, grant me your blessing.

Baba :—Once a merchant came here. In his presence, a quadruped passed its stomata, i.e., nine balls of stool. The merchant anxious to attain his quest spread his cloth beneath its tail, gathered all the nine balls and took them away. He got concentration and peace of mind.

Anant Row, unable to make out this parable, questioned Dada Kelkar, "What does Baba mean?"

Dada Kelkar :—God's grace is the quadruped. The nine balls excreted are the nine forms of Bhakti. You are to be in the position of the merchant. If you follow Nava Vidha Bhakti, you will attain peace.

Again Ananta Row went to Baba.

Baba :—Have you gathered the nine balls?

Anant Row.—For that I must have your grace.

Baba.—God will bless.

Jnana and Bhakti

118. Baba.—Gnana marga is like Ramphal. Bhakti marga is like Seethapal (custard apple), easy to deal with and very sweet. The pulp of the Ramphal is inside and difficult to get at. Rampal should ripen on the tree and be plucked ripe. If it falls down, it is spoiled. So if a Gnani falls, he is ruined, even for a Gnani there is the danger of a fall, e.g., by a little negligence or carelessness.

ATMA VICHARA (i.e., JNANA)

A

119. (Q):—Baba, who are you? Whence?

A:—(S. B. in the mood of the Absolute). I have no residence. I am the attributeless Absolute—Nirguna. (again, in the mood of Duality) By the action of Karma I got embroiled and came to a body. My name is “The embodied—Dehi” The world is my abode. Brahman is my father, and Maya my mother. By their interlocking I got this body. The world is mutable, evanescent.

(To Appa K.) Allah or The Nirguna (Parabrahma) became saguna Parabrahma (known as) Mohiniraja at Nivas. Go and bow before him. God manifests all his powers for the benefit of his devotees.

B

Who am I? Who are We?

120. Baba often said “Who are we? Night and day think on this.”

About 1915 R. A. Tarkhad, Managing Director of a mill, got into a compartment at Manmad in the dark and was fighting for a seat with a police constable, who was there. When R. A. T. arrived at Shirdi,

Baba:—With whom were you persisting in contest this morning? Bhav (brother), we should not engage in contest with such people! “Who are We?” This we must enquire into.

R. A. T. saw first, Baba's reference to the social inequality of the disputing parties, and later on, the

Vedantic meaning of the words, i.e., the unity of those parties in Brahman.

C

Baba (to Bala Bhav ie, Sitaram Dev):—We have only to see (i.e. know) *our self*.

D

121. In October 1917, Baba spoke to a Bombay lady.

Baba :—Mother, what do you want? Ask for it.

Lady :—Let me be free from the whirl of births and deaths.

Baba (laughing):—Is this all you want? What! have you come to die?

Lady (shocked):—Baba, I do not at all understand you.

Baba :—**Think who you are.**

Lady :—I do not understand.

Baba (pointing to her husband):—He will tell you.

Then the lady went with her husband to her lodgings and asked him what Baba meant.

Husband.—Baba's words are mysterious. I cannot be sure I have made out his meaning. Probably he means something like this. The Jiva goes on reincarnating any number of times till it gets Sakshatkar i.e., sees or realises God. Baba is God. But people seeing him do not get full faith and do not see him i.e., feel him to be God; and hence they do not get Mukti.

One must learn from the sastras, that essentially Jiva and Siva are one. You think yourself to be a Jiva, is it not?

Lady.—Yes.

Husband.—Baba and the Sastras want you to regard yourself as Siva or God.

Lady.—No. No. I am a petty sinner—a Jiva and not the great God Siva.

Husband.—No doubt that is your feeling. But Baba means that by constantly regarding yourself as God, your deeply ingrained belief that you are only a finite Jiva will be removed. This process continued, may be through numerous births and strengthened and helped by contact with saints, will give you the firm belief that you are Brahman. That must be Baba's meaning.

(The pair again returned to Dwaraka Mai).

Baba.—Mother, I have listened (from here) to all that your husband told you. Keep that in mind.

E

Who is God?

122. *N. G. Chandorkar to Baba*.—

(1) Who is God?

(2) What is He like?

(3) Where is He?

(4) How are we to see him?

S. B.—I will tell you later on.

S. Baba.—(later).

Baddhas, (the very worldly) do not know or observe the difference between right and wrong...or what God is. They have no moral tendencies.

Ever *immersed in the world*, (and impure in heart), having *no faith* in Scriptures or saints, they do not get to God—but go to Hell.

The *Mumukshus*, disgusted with the baddha state, begin *vichara* and *Viveka* and *thirst* for the sight of God. They are devoted to God and observe the Moral Law.

They become **sadhakas**, by adopting sadhanas eg., repetition of God's name (Japa) and (Dhyana) meditation on God, in solitude, withdrawing their minds from objects of senses. They love to move with saints.

These, when perfect are called *Siddhas*. At that stage, God becomes the same as man; praise, the same as blame etc. They have no desires. They are past the notion that the body is their home or their self. They feel their self to be identical with God. "I am Brahman" is their feeling.

To know God, see how God is viewed by each of these, at each stage. Then ultimately, God is seen as manifested in all forms—moveable and immoveable.

God is everywhere. There is no place from which he is absent. But behold the power of *Maya* that does not allow Eswara to be seen and recognised (in all). I, you and all the world are *Amsa* i.e., parts of the Lord.

Therefore let none hate others. Forget not that God is in every place.

Thereby Love (Non-hatred) is there, of itself. When that springs up, everything is achieved.

How are we to See God?

123. The mind is turbulent. Effort must be made to make it steady. Just as a fly flies and sits on all objects but turns back when it approaches fire, so the mind longs after sense objects, rejoices in them and merges in

them. When it sees i.e., approaches or tries to see Brahman, it turns its face away. When thus the unruly mind does not merge in God (Brahman), samsara, i. e., rebirth is inevitable. Till the mind is conquered, one is reborn. But among births, human birth is most precious.

Therefore do *Moorti Pooja*—i.e., worship God in form, in his images, to make the mind steady and concentrated. Even the image is God (Parameswara). Do not reject images. When an image is worshipped with deep devotion, the mind attains concentration, without which there is no steadiness of mind.

Next practice *Manana* and *Dhyana* i.e., recollection and meditation; and study spiritual works. Practice what is mentioned in them. Atma Vidya, the science of the Self, is the highest wisdom. If that is mastered, salvation (Mukti) is achieved; and Hari (Personal God) is one's slave. The easy steps to get to that wisdom and to moksha (i.e., to real seeing or knowledge of God-Brahman) are these.

How to get Moksha

Have *Sadhana Chatustaya* i.e., Nitya Anitya Viveka, i.e., Inquiry into what is real and what is unreal, Vairagya i.e., dispassion, Sama i.e., quiet of mind and other five qualities and *mumukshutwa* i.e., desire for Mukti. Have *Navavidha Bhakti* i.e., Ninefold Devotion* etc. Practise these. Surrender yourself to God (Atma Nivedan) *Prapatti*.

*Navavidha Bhakti is thus defined:

श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम् ।
अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम् ॥

Daily take darsan of Siddhas i.e., perfect saints. Live a moral life. Then you will be pure even at death. At the time of death, have no desire at all. Concentrate on God, i.e., your Ishta Devata. If death comes when your mind merges in the Ishta Devata (God), Mukti (salvation) is attained.

Reaching God: The Method

124. N.G.C.:—Baba, again I am asking you for the third time, who God is, what he is like and where he is?

Baba.—I have already told you. If you act upon what I have said, you would be equipped with Sadhana Chatushtaya i.e., the four helps.

I. Viveka

N.G.C.—What are they?

Baba.—First is *Nitya-Anitya Vastuviveka* i.e., discriminating between the real and the unreal. Some people make others believe that they are such *vivekis* and become *varkaries* i.e., pilgrims to Pandharpur, without, however, knowing who Hari really is, what He is and where. But this pilgrimage is not real devotion, but a mere device to get respect from others.

Persons who merely read and memorise many works without making their hearts pure, pour out precepts at debates, cavil at others and are full of self adulation. These are not *vivekis* and they do not attain Brahma Jnana.

The nine steps of Devotion are (1) Listening to sacred works or accounts of God, Avatars and Saints (2) Reciting the name of God (3) Remembrance and Meditation (4) Prostration to God's feet (5) Worship of objects representing Him (6) Paying respect (to Saints) (7) Service (8) Fellowship and (9) Self Surrender.

II. Vairagya, * is the second.

The real vairagi cares not for the good things of this world or of the next.

III. Sama etc., are the third.

Sama is preventing the mind from going into the objects of the senses. *Dama* is the withdrawal of the mind, when it does go in, by control of external activity.

Titiksha is putting up with pain that results from prarabdha karma, without murmur.

Uparati is looking upon wealth, women, children, friends etc., as unreal and thus escaping the meshes of Maya.

Sraddha is faith (Viswasa of the mind.)

Samadhana is equanimity i.e., looking on pain and pleasure, equally, unexcited and with firmness of mind.

* *Baba's Vairagya.*

(1) When Damia Rasane offered Baba a share in the profits, of his proposed business,

Baba:—I am not to be entangled in anything.

(2) *Baba's advice to a Madras Swami.*

Baba (to Vijayananda Swami):—If you are so fond of your mother, why did you assume the garb of a Sanyasi. Kashaya and Mamata (attachment) cannot go together. Go and stay at your quarters. There, you have many thieves, who will carry away everything. Bolt your doors and be on your guard. The inevitable must happen. Wealth, kith and kin are all transient, attended with fear. Utter renunciation alone leads to bliss. Do Bhagavatha Sapthaha thrice with intent meditation. That will quench all vasanas. All illusion will end

IV. Mumukshuta is the Fourth help.

Moksha, what it is and how to get it.

Mumukshuta is strong desire for Moksha (with dislike of Joys and sorrows of phenomenal existence), accompanied by the idea that Aparoksha Jnana i.e. realisation of Brahman alone is the solution. *Moksha* is not Heaven, Kailas or Vaikunta. It is subtle and not gross. It is the invisible origin of the Universe—pure consciousness, pure being—Suddha chaitanya. Being or becoming that, is Moksha. That is Immortality and that is the goal of human life. All other aims are worthless.

125. N.G.C.-Pray, tell us about *Suddha Chaitanya*, what it is.

Baba.—That is the origin, the essence, the foundation and the permeator of the entire universe, sentient and insentient, as also the end of it. The source is Suddha Chaitanya. You cannot exactly describe, 'Chaitanya', but every moment it exists in your existence. There is no place without it but it has no form or name. In that it resembles air, which has no colour or form to be seen, and whose existence however is unquestionable. Suddha Chaitanya is called Brahman. The wise do upasana of it under the name 'Brahman' and then are called Brahmavit. Vegetable, animal, human and all other lives are contained within it. It is the original cause of all appearances, perceptions and knowledge. It is the one root of the many. It pervades everything. It may be characterised as Sat-reality. Chit-consciousness, Ananda-bliss and Ekatva-unity. All of us are that. We are not distinct from it.

N.G.C.—Baba, you say Brahman is bliss, i.e. without pain and that, it is unity, i.e. without multiplicity. Yet you say the same Brahman is all or everything in the world, wherein there is not merely multiplicity but also suffering. How can bliss appear as pain and suffering? How can the one appear as the many? How can the real appear as the unreal? Again, if each of us consider ourselves as Chaitanya or Brahman there must be many Brahman (and not one) because we are so many. Further, if all of us are the one and same Brahman, each man must feel the pain and pleasure felt by others; but he does not. Just as our bodies are different, our souls also must be different and not one. Please explain.

Baba.—You are wrong. Just listen. Red, black, white, blue, yellow etc. are different colours. Add them to water. Is not water still one and the same water, despite the different colours? That, you will see by separating the colours from the water. The result will be that you get water in each case. Just like that, the Atman or Brahman is one. But the hearts it occupies, are different. It is one and the same Atman that runs through all the hearts. As for pain and pleasure, these are not the functions of Brahman or Atman, but only of the hearts. To make the heart, a heart, is the function of the Atman or Brahman.

I will further explain the matter. Chaitanya appears through three gunas and is classified further as Paramartika-Satya, Vyavaharika-satya and Pratibhasica-satya. Just as one body has three stages, childhood, manhood and old age, so Satya has these three stages. A person in Paramartik stage (called a Sage) sees truth as truth and acts according to sastras, i.e., without differentia-

tion. One in the Vyavaharik stage (called the Good) tries to follow the sastras but goes on differentiating at every step selecting the good and rejecting the evil. One in the pratibasic stage (called the ignorant) does not see the truth either entirely as it is or with the addition of differentiation merely, but sees it quite inverted i.e., in the way quite opposite to the Vyavaharik person's view. He sees good as evil and evil as good.

But Atman or Brahman is common to all these three stages.

I will give one more illustration. There is (1) the King (2) the King's deputy and (3) the King's messenger. You see the common point running through all the three i.e., Kingliness; yet the three are different. It is just like that, Brahman runs through all the three classes, which appear different.

N. G. C. :—How can you divide Regality? It is indivisible.

Baba :—Right. Regality is one and indivisible; but in point of fact we note the division of Regality in the above three and the difference between them. Similarly Chaitanya (Brahman) is unlimited, but each limited ego partakes of it, i.e., to the extent of its capacity and exhibits it, i.e., this Chaitanya or Kingship. Take another example, viz., Space or Akasha. Akasha though illimitable is in a small pot (then called *Ghatakasha*), in a big pot (then called *kumbhakasha*) and so on. All have Akasha in degrees. Just like that Brahman appears in different forms in this world—which is the play of Maya.

It is the union of Brahman with Maya that causes Brahmanda, the universe.

126. *N. G. C.* :—Who is this Maya? Who created her? What is she like? You just now said that the root of the whole world is Chaitanya. Then where does Maya come in?

Baba :—I will describe to you where and how she comes. Maya is the name given to the Shakti or Power of Chaitanya, which makes Chaitanya appear in different forms. Can you separate Chaitanya from its *Shakti*? You cannot,—just as you cannot separate jaggery from its sweetness and the sun from its brilliance. The separation comes only at the end of Maya (if merger in Brahman is separation). Maya ends when Chaitanya is realised. Chaitanya is endless. Both Chaitanya and Maya are beginningless. Maya and Chaitanya are also named Prakriti and Purusha, which are fully described in the Jnaneswari from which you must get your Atma Jnana.

Chaitanya is a cave and he who enters into that cave never returns but becomes the cave.

Maya is Karya and has wonderful qualities. I am such and such a person, you are such and such etc.—all this is the result of Maya. All these are unreal differences. You see, if you are under Maya, (undifferented) Reality does not appear. Maya has two aspects. (1) The *Avarana* covering up the consciousness of the soul or Atman and (2) *Vikshepa*, producing illusory appearances over that covering. Here is an illustration.

A cooly dreamt that he became a king. Thereby he forgot his coolyship. That coolyship was *covered* up (avarana) by Maya, and kingship was produced by Maya over that cover. Similarly Maya covers up Brahman and produces worldly *appearances*. In reality, the world does not exist. Only one Real (Sat) exists, but these appearances are taken to be real. That causes the mischief (*akalyan*). So, kick out Maya and regain Brahman. How? Regard yourself as pure Chaitanya. Water, when relieved of impurity is pure water. Similarly remove impurity of Maya from this world of appearances. Then that appearance becomes reality. This is the *upasana* of the Real (Sadvastu). *Think of this always*. This is my advice to all. This constant thought of the Sadvastu or Atman is the Adhyatma. You should realise this Atman as yourself and become Mukta in this life.

GOD—REALISATION SAKSHATKARA.

What is God ?

[*Sakshatkara* :—Ideas of God and consequently ideas of Sakshatkar of God vary widely. To those who believe in God as a person with form and never without form, a darshan or vision of that form is called Sakshatkar and is the highest rung of the spiritual ladder. Those who disbelieve in forms which are said to be divine, use the term Sakshatkar to denote a mystic merger of their own personality in the impersonal Absolute.

Das Ganu Maharaj belonged not to the latter class but rather to the former. He is a Varkhari of Pandharpur and

the idea of Pandarinath, standing on bricks with arms akimbo is the idea of God, which is uppermost in his mind.]
—Editor.

127. Das Ganu, to Baba :—I want Sakshatkar, Baba. You ask me to read Saptha of Bhagavata ; but will you grant me Sakshatkar as a result of it ?

Baba :—Vittal will appear. But there must be intense devotion (Bhava भाव).

Das Ganu read his saptha of Bhagavata ; but failed to get Sakshatkar.

D. G. to Baba :—You promised me Sakshatkar ; but I have not got it.

Baba :—Wait, you will have it.

[Baba was evidently waiting for development of the requisite faith and earnestness in D.G.]

128. In 1916, Bhadrapad, D. G. was keen on going to Pandharpur ; but N. G. C. took him to Shirdi and made him perform keertans and was for detaining him there, even for Asvin, evidently with Baba's assent. D. G. then thought within himself without saying it, "How is he (Baba) a guru who blocks my way to God (at Pandharpur)."

Baba, to Nana :—Nana, do not stop him from going to Pandharpur.

Baba to Ganu :—Go to Pandharpur.

So D. G. gladly went to Pandharpur for Asvin, as Vittal of Pandri alone was God to him and not Baba. Later he returned to Shirdi.

129. D. G. :—Baba, you have been long putting off my request. When will you give me Sakshatkar?

Baba :—You see *me*. That is Sakshatkar. I am God.

D. G. :—I expected you would say so. But I am not satisfied with that.

D. G. considered that it was not in his destiny (Prarabdha) to have *sakshatkar* (of God *Vittal*, as that was what he evidently wanted)*

Ordinarily ‡ Sakshatkaras are very transient.

130. H. S. D., one day had a vision of Vittal. But he was not sure what the God or figure was that appeared to him. He went to Baba.

cf. (§) *Sakshatkara*

What's that, which, ere I spake, was gone !

So joyful and intense a spark

That, whilst o'erhead the wonder shone,

The day, before but dull, grew dark ?

I do not know ; but this I know,

That, had the splendour lived a year,

The truth that I some heavenly show

Did see, could not be now more clear.

This know I too : might mortal breath

Express the passion then inspired,

Evil would die a natural death,

And nothing transient be desired ;

And error from the soul would pass,

And leave the senses pure and strong

As sunbeams. But the best, alas,

Has neither memory nor tongue !

Coventry Patmore : Life of Life.

cf. (*) *God in human body*;—*St. John XIV 8 to 14.*

Baba :—Did not *Vittal Patil* come? Have you not seen him? That *Vittal* is *very elusive*. Tie him fast. If by inadvertence you lose sight of him, he will vanish in a second.

ATMAJNANA ADHIKARI .

(1) Receptivity.

131. (*Baba* was washing pots and placing them mouth downward).

Kopergaon Station Master who had no faith in *Baba* asked :—What is all this?

B :—Every pot coming to me comes with mouth downwards. (i.e., in an unreceptive fashion).

(2) Deserve before you desire.

132. *A visitor* :—*Baba*, what is God like?

B :—(not addressing the visitor but addressing a devotee X) Go to *Bagchand Marwadi* and tell him *Baba* wants Rs. 100/- and bring the money.

X (returning in a minute) :—The *Marwadi* says he has no money and sends his *namaskars*.

(8) Lord, show us the father and it sufficeth us.

(9) Jesus sayeth unto him, Have I been so long time with you and yet hast thou not known me, Philip? He that hath seen me hath seen the Father and how sayest thou, show us the Father?

(10) The Father that dwelleth in me, he doeth the works.

(11) Believe me that I am in the Father and he is in me, or else believe me for the very works' sake.

(14) If ye shall ask anything in my name, I will do it.

(20) I am in my Father and you in me and I in you.

B :—Go to the next money lender and ask him for a loan of Rs. 100/- for me.

X :—(returning in a minute):—He says he has not got the money.

B :—Fetch Nana Saheb Chandorkar (and when Nana came.)

B :—Nana, I want Rs. 100/-

Then Nana wrote a chit to Bagchand Marwadi for a loan of Rs. 100/-

The money was at once sent by the Marwadi.

B :—All is like this in the world.

Visitor, later on to Das Ganu Maharaj :—Why did not Baba answer my question ?

Das Ganu :—He has.

Visitor :—How ?

Das Ganu :—When others asked for money, it was not forthcoming. Nana Saheb asked for it and got it at once. Similarly the man, who merely wants to know Brahman does not get it. It is he who is qualified to know it that gets it. Baba's answer is, "Deserve, before you desire (Brahman)".

(3) Surrender five—if you want Brahman.

133. A rich man came to Baba with plenty of money in his pocket and very anxious to avoid the extra expenditure resulting from the cabman's demand for prolonged stay at Shirdi. He said to Baba, "Baba, show me God (Brahman). It is for this I come all this long way. People say that Shirdi Baba reveals Brahman quickly."

Buty :—Baba asked me however to listen to your Pothi.

Then H. S. D. read on his Bhagavatam and the first stanza that came there was कायेन वाचा etc., which refers to complete surrender of all acts to God. So Baba wanted complete surrender to him as he was God. But where is $16\frac{1}{2}$ in that stanza? For one thing, there are 17 phrases in it. For another thing, the objects for surrender are 16, but “Chitta has been omitted, in the text,” says the commentary. That will make it 17, but Chitta is only $\frac{1}{2}$. So $16\frac{1}{2}$ objects mentioned there had to be surrendered to Baba, as amounting to complete Surrender.

Anna Saheb Dabolkar.

136. Anna Saheb Dabolkar anxious to have Sakshat-kara sat before Baba and thought “Will not Baba give me Upadesha some day?”

B :—Get up, go to Shama. Bring from him Rs. 15/- Sit with him for a while, have a chat and then bring me Rs. 15/- dakshina, he will give you.

Dabolkar went and told Shama the facts.

Shama :—Instead of Rs. 15/- convey to Baba my fifteen namaskaras and tell him that is the dakshina.

D :—But Baba has asked me to sit and chat with you and then bring the dakshina you will give. This was because I sat before Baba thinking he should give me Upadesha.

S:—Baba never gives Upadesh as is ordinarily understood i.e., he never utters mantra in the ear of any devotee. Here is an instance of his refusal.

137. Radha Bai Deshmukin came to Baba for Upadesh, got none and resolved upon *satyagraha*. She started fasting, which should only end with either death or with Upadesa from Baba whichever occurred first. After three days of her fruitless fast I interceded with Baba on her behalf and requested him to utter some divine name in her presence. Baba sent for her and addressed her thus :

Mother, why do you think of dying and torture yourself? Take pity on me, your child. I am a beggar. Look here, my guru was a great saint and highly merciful. I fatigued myself in trying to serve him and yet he did not utter any mantra in my ear. Instead, he first shaved me clean and then begged of me, two pice. What he wanted was not metallic coin—he did not care even for gold, but only *Nishta* and *Saburi* i.e., faith and courageous patience. I gave these to him at once and he was pleased.

Mother, *Saburi* is courage, do not discard it. It ferries you across to the distant goal. It gives manliness to men, eradicates sin and dejection and overcomes all fear.

For 12 years I waited on my Guru, who is peerless and loving. How can I describe his love to me? When he was *Dhyanaasta* (in love-trance) I sat and gazed at him ; and we were both filled with Bliss. I cared not to turn my eye

upon anything else. Night and day I pored upon his face with an ardour of love that banished hunger and thirst. The Guru's absence, even for a second, made me restless. I meditated upon nothing but the Guru and had no goal or object other than the Guru. Unceasingly fixed upon him, was my mind. Wonderful indeed the art of my Guru! I wanted nothing but the Guru and he wanted nothing but my love. Apparently actionless, he never neglected me; but always protected me by his glance.

That Guru—I tell thee true, sitting as I do in this Masjid—never blew any mantra into my ear; nor do I blow any into yours. Go thou and do likewise.

If you make me the sole object of your thoughts and aims, you will attain Paramartha, the supreme goal. Look at me with undivided attention; so will I look at you. This is the only truth, my Guru taught me. The four sadhanas and the six sastras are not necessary. With entire confidence, trust your Guru. That is enough.

Shama :—The lady bowed, accepted the advice and gave up her *satyagraha*.

Then Dabolkar returned to Baba and narrated his talk and what happened.

138. *Baba* :—Our art is unique. Remember this. To get Atmajnan, Dhyana is needed i.e., the Atma-anushtana that pacifies and carries the mind into Samadhi. So give up all desires and dwell in your mind upon God in all. If the mind is thus concentrated the Goal is achieved.

For Dhyana, meditate on me either as in form or as formless, mere Ananda. If such formless contemplation

is hard, then think of my form, just as you see it here. Think of it night and day. With such meditation, the mind dissolves into unity (i.e., attains Laya). The difference between subject, and object, (me and you) and the act of contemplation will be lost. This results in Chaitanya Ghanata, Brahma Samarasata. The Guru's glance is bread and milk for the pupil.

139. Then Baba gave sugar-candy prasada to Dabolkar and said :—"If you keep this instruction in mind, it will be as sweet as this sugar-candy." Baba then recommended the study or *sravana* of the *Katha* followed by *Manana Nidhi Dhyasa*, *Smarana* and *Dhyana*, all of which will lead to realisation of Ananda Ghana. That which is seen is the manifestation of Brahman through Maya and will dissolve again into Brahman. Look into the six sastras to see if the Atman is one or as many as there are *jivas*. The crown of Jnana is the realisation of the one Atman, from which everything has issued.

140. By *Rinanubandha*, you have come to me. Have regard to Rinanubandha. Whoever or whatever creature comes to you, do not drive away but receive with due consideration. Give food to the hungry, water to the thirsty, and clothes to the naked. Then God will be pleased. Do not bark at people. Be not pugnacious. Bear with others' reproach. Speak only gentle words. This is the way to happiness. Let others and the world turn topsy-turvy but do not mind that. Keep on to your own course straight. The world maintains a wall—the wall of differentiation between oneself and others, between you and me. Destroy this wall. God is the supreme Lord. Allah.

Malik. Wondrous, precious and long-enduring are his works. Your object will be fulfilled in due course. We shall both attain bliss by mutual love.

SADHANAS

Sadhana I - Faith

(1) *Faith*

141. (Baba calls for faith, as his Guru did from him.)

My Guru, after depriving me of everything asked me for two pice. I gave them to him. He did not want metallic gifts. What he asked for was (1) Faith (Nishta) and (2) Patient, cheerful endurance., (Saburi).

142. Purandhare, Give me two rupees dakshina. It is not these rupees I call for. I ask for Faith and Patient contentment.

143. **Baba's Test and development of Faith e.g.**

(1) Nana (GC), take your meal and go to the train. There is time.

(2) Nana, do not go to Kopergaon to-day (to meet the Collector).

(3) Dada (Kelkar), do not allow Saheb (HVS) to go to Manmad, to meet his superior officers.

(4) Kaka (Dixit), do not start for Bombay, to depose in the will case.

(5) Kaka, do not send your boy for the examination now.

(6) Moulana, do not go to-day to the Magistrate's Court, for the case against you.

- (7) Tatya, do not go to the bazaar to-day.
- (8) Tatya, do not go to the Court to-day.
- (9) Rangari Thanakar, do not start back.
- (10) Manager, return to your Holy City at once.
- (11) Hansraj, do not take any medicines for your Asthma.
- (12) Babugir (Gosavi), go (to Jalgaon). Everything will be provided.
- (13) Bhav (Purandhare, though late for the usual train) go to Kopergaon.
- *(14) Bere, drive to Kopergaon at once, do not halt on the way, or delay.

Baba's regard for Hindu Gods

144. Once when rain was beating inside a chavadi wherein Baba sat, he was asked to move up into a higher place where an image of Maruti was kept.

Baba :—How can we be seated on the same level as God ?

145. *Baba* :—(to Appa Kulkarni) Mohiniraj at Nivas is Saguna Brahma. Go and take darsan of him before going to see the Deputy Collector.

Syama and others to Baba :—Are the Puranas true ?

Baba :—Yes.

Syama :—What about Rama and Krishna ?

Baba :—They were great souls. Gods they were; Avatars.

* N.B.—The full details of circumstance that can throw light on these utterances are given, later on under the headings: Baba's Powers, Baba's love of devotees &c.

Baba's Regard for Vittal

146. When Balwant Rao Kshirsagar came to Shirdi,

Baba :—This son never worships or gives Naivedya to Vittal as his father did. He starves Vittal and me. His father was my friend. So I have drawn him here. I now remind him to renew the father's pooja.

Baba and Hindu Gods, avatars etc.

147. Baba spoke in Abdul Bhai's presence thus :—

(Cosmogony ?)

First was Omkar

From	Omkar	(was)	Bhavakar
„	Bhavakar	„	Adh
„	Adh	„	Alek
„	Alek	„	Niranjan
„	Niranjan	„	Nirakara
„	Nirakara	„	Nil
„	Nil	„	Anil
„	Anil	„	Sunne
„	Sunne	„	
„	Keshava	„	
„	Amru	„	
„	Uttara	„	
„	Purva	„	
„	Raksha	„	
„	Matsyavatar	„	
„	Manayat	„	
„	Asmitra	„	
„	Jamrid	„	
„	Bhagarid	„	(Bhagirat ?)

SAI BABA'S CHARTERS

From	Uchchayat	was	Dekhayat
„	Bhalintar	„	(Bali ?)
„	Tirmakra	„	(Trivikrama ?)
„	Kacchavatar	„	
„	Uchchayat	„	Dekhayat
„	Prajapat	„	
„	Ugrasen	„	
„	Kadin	„	
„	Dalbarakshar	„	
„	Varahavatar	„	
„	Khalepat	„	
„	Gotram	„	(Goutama ?)
„	Vishnu	„	
„	Haritak	„	
„	Babraser	„	
„	Narasimhavatar		
„	Sejbar	„	
„	Rebak	„	
„	Bandopast	„	
„	Bailchand	„	
„	Kasip	„	(Kasyapa ?)
„	Vamanavatar	„	
„	Saam	„	
„	Jann	„	
„	Myan	„	
Was	Myan	from	
„	Noor	„	
„	Tej	„	
„	Kamal	„	
„	Kadram	„	
„	Adhud	„	

Was	Gustatva	from	
„	Kavvai	„	(Kavil)
„	Hariparva	„	
„	Anardh	„	
„	Jayav	„	
„	Avi	„	
„	Athastha	„	Dharma
„	Mandhata	„	
„	Vishran	„	
„	Jamadagni	„	
„	Parasuram	„	<i>Avatar</i>
„	Rajaji	„	Jati
„	Kavadik	„	
„	Raja	„	Dasaratha
„	Ramchandraji	„	<i>Avatar</i>
„	Ankus	„	
„	Bhadmapurush	„	
„	Hirpal	„	
„	Bajal	„	
„	Pirthu	„	(Prithu ?)
„	Iduraths	„	(Yadu ?)
„	Surasen	„	
„	Vasudev	„	
„	Sri Krishnaji	„	<i>Avatar</i>

'Then Pratimadan (Pradyumna?) Anurudhas (Aniruddha?) Isithar *Baddha* (= Buddha?) Jali *Avatar* (= Kalika Avatar).

Brahman was; Rajput (Kshatriya) was; Gowli (Vaisya) was; next Mussulman was.

Four Avatars arose in Chaturyug (Krita Yuga), 3 in Tirta (Treta Yuga), 2 in Dwapara, 1 in Atharvan (Kali Yuga?).

Next follows Dasavathar naming Matsya, Kaccha, Varaha, Narasimha, Vaman, Parasuram, Krishnaji, Boddho, Me, Kalki.

Ibrahim prepared 4 Vedas. To establish this, Kalam Shariff were produced. God knows the divine plan.

खुदरत्

In each Veda, 1000s of Avatars came out. But for each जमाना (i.e., life or age) the manifestation (इवादत्) is different and new 8 Yube Emperors will rule in Hindustan. This is in the 18th Puran (or Kuran.)

Baba's regard for Hindu Gods and Hindu form of Worship

148. (Baba to Sagun Meru Naick):—Put ghee in your boiled rice (Annahuti), offer it to Dhuni—fire, and then offer it to me.

God Realisation and not talk.

149. Baba said to one, who was talking of God:—Why do you say, “God” “God.” God is in my pocket.

150. “He that slays, saves. He that saves, slays.”

151. Baba (to T. A. Karnik):—Is God so distant?

cf. नहि आकाशको उपर । नहि पातालके अन्धर ।
सदा वो पास है तेरा । कहां डुण्डकु जाता है ॥

(Brahmananda's Songs.)

(He is not above the heavens nor below Hell. He is always near you. To search for him, where are you going?).

Decay of Faith etc. in these days.

152. *Baba* :—The times are degenerating. People mostly think ill and talk ill of others. But I do not retaliate, I do not care to listen to such talk.

People become more and more sceptical ; they are disposed to look more at the *evil* side of things.

Fakirs also are seldom dispassionate.

It is hard to find a good fakir.

153. I have been considering long and thinking day and night. All are thieves, but we have to deal with them. I prayed to God night and day for their improvement or removal ; but God delays and does not approve of the (i.e. my) attitude and grant the prayer. I will wait for a month or two and then see. But living or dead, I will have what I have been praying for. I will not go to Teli or Vani nor beg of them. People are not good and devoted. They are unsettled in mind. A few friends will gather and talk divine wisdom, and sit and contemplate.

154. (1918) People have got bad and give trouble. They are pestering me for money. Moreover they become shameless. Now I am disgusted.

Sadana II—Worship of objects.

(a) *Images.*

155. If Gods like Datta are on the way, easily accessible, and if one does not take darshan of them, how can I help him ?

At Nivas, there is Mohiniraj. That is Allah, who had become saguna. Go and bow to Him first, Appa Kulkarni, and then go to the D.O. for the case against you.

156. God exercises all power for the benefit of devotees.

157. Megha, take this linga for worship.

158. Megha, why did you come here for my worship omitting to worship at one temple (Khandoba's)? Go and worship at Khandoba's *now*; it is open.

(b) *Paduka.*

159. Nachne, keep this (Paduka) and do puja.

160. Atmaram H. Chaubal took silver padukas to Baba. Baba placed his feet on them and returned them saying, "They are nice. Keep them in puja." Once they were lost and very miraculously restored.

161. Baba when allowing Mrs. W. Pradhan to place two silver padukas on his feet and worship them said (in handing them over to her):—Nana, sée, mother has cut off and carried away my feet.

(c) *Coins.*

162. In 1908 Balakrishna Ramachandra Khairikar going into the mosque trod upon a coin, a quarter anna piece, picked it up and gave it to Baba.

B. R. K. :—Baba, this is your *coin*. Keep it safe.

B :—(returning it) That is all right. Take this coin home. Keep it in *your puja* along with the images, you worship.

Khairikar worshipped it for three years and prosperity. He then lost the coin and also prospered.

163. Baba giving S.B.D. coins :—Preserve them carefully. Do not part with it to anyone—nor sell.

(d) *Tomb Worship.*

164. Baba :—Whoever burns incense at the Guru's tomb, after cleaning it with cow-dung at Saturdays, Thursdays and Fridays, will obtain the bliss of God.

(e) *Baba encourages worship of his picture and portrait.*

165. S. B. Dhumal was taking Baba's portrait in a framed picture, past the mosque. Baba called out.

B :—Bhav, come here. What is this ?

S. B. D :—You are here.

B :—Give it to me.

Then Baba took it from S. B. D., gazed at it on the wall and returned it.

B :—Keep it.

S. B. D. kept this picture and worshipped it all day.

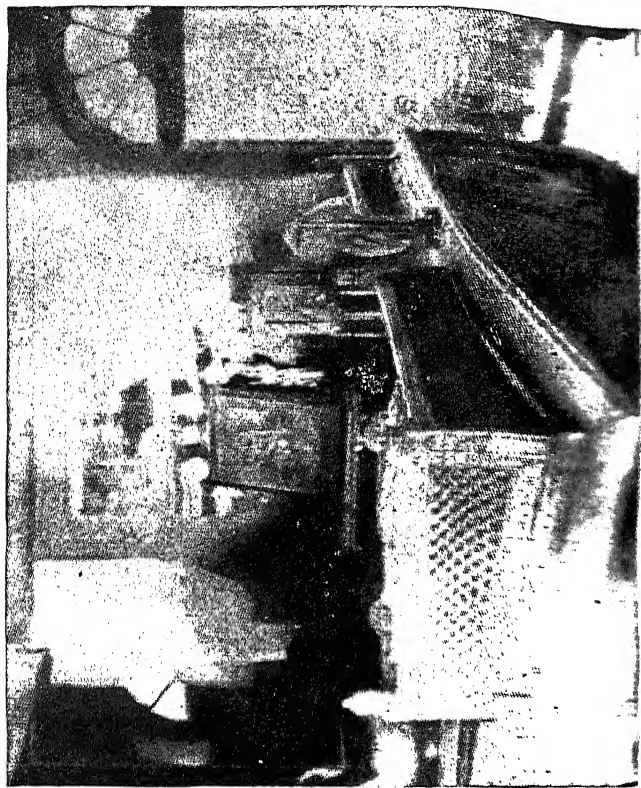
(f) *Picture Worship.*

Baba is in the Picture, that is worshipped.

166. Bala Bua Sutar, a bhajanakar of Bombay, came for the first time to Shirdi in 1917 and bowed to Baba.

Baba, addressing some one :—I have known him since four years.

Bala Bua wondered, as he had never met Baba, but he recollected that four years previously he had prostrated himself before Baba's portrait at Bombay.



BABA'S SAMADHI



RAO BAHADUR H. V. SATHE

Faith.

Baba strengthens faith in Gods etc., e.g.

167. Baba:—(1) Megha, draw *Trisul*.

(2) „ worship this linga.

(3) „ worship all the village Gods
before you come to worship me.

168. Nachne, go to Deopur, and worship the stones
your forefathers worshipped.

169. Shama, go to Sapta Sringi and present your silver
nipples to the Vani Devi.

170. Khusa Bhav, go and see a person with three
faces, (i.e., Datta).

171. Rao Bahadur M. V. Pradhan—You can bring in
Ganapati for worship.

Image-Worship.

172. Bandra lady came and sat before Baba with
chronic (seven years) headache.

Baba (touching and gently stroking her head) :— Your
head is aching. Is it not ?

B. L. :—It was. Now it has ceased.

[The chronic headache left her at once and for ever.]

Baba :—You have been feeding me so well these years.

B. L. :—I am seeing you only now.

B :—But I have been seeing you ever since your
infancy.

B. L :—was greatly puzzled.

B :—What Worship had you in your house ?

B. L :—Ganapathy's.

B :—In your mother's house ?

B. L :—Ganapathy. I have given all flowers, fruits and eatables to Ganapathy.

B :—*All that has come to me.* So since your girlhood I have been seeing you.

173. B. L :—Baba, people say that my Ganapathy is right-handed and besides, one hand is broken and so they say it must be thrown away. Is that right ?

B :—If your child breaks its arm, will you cast it into water ? Worship it daily.

[B :—Mother, I have to visit your house thrice a day. Then follows the conversation in No. 76 ante.]

Conservatism ; do not change images.

174. Once Kavle Patil with his mamlatdar, B. V. Dev went to Baba and through Shama wanted to know from Baba whether in a temple newly built by Kavle he should instal the old image or bring in a new image from Vani, as directed by his own guru.

Shama :—Baba, Kavle Patil wants to know what he is to instal in his newly built temple.

B :—Let him place there only the ancient stones that his family has been worshipping from old times and bring no new image.

Shama :—What objection is there to a new image from Vani ?

B :—Act as you please, Shama. Instal it or don't.

Shama :—Please say definitely whether the Vani image can be or should not be installed.

B :—If he wants that image, let him break off its arms and legs and then instal and worship it. Do not question me again and again. I once went with a companion from village to village. He wanted to buy a cow. I said, "Don't." But he did buy it and brought it to a village. There an epidemic broke out and many died.

Shama, later in the day :—Baba, what harm will arise if the image is brought.

B :—Let him worship the old stones and introduce nothing new.

Shama :—What is the harm in introducing the new ?

B :—(angrily) :—I am speaking with my mouth and not through anything else.

Kavle Patil had no faith in Baba but great faith in his own guru and so brought the Vani image to the guru's village. There plague broke out and many died. The guru (who had already received Rs. 300 or Rs. 400) moreover sent a message to the Patil that unless he gave a registered gift of his land to the guru, the latter would curse him to immediate death. The Patil woke up, discovered the unselfishness and wisdom of Baba and the wickedness of his own guru, and installed only his own hereditary images.

SADHANA III — GURU

(Sai's) Former Guru's Mahima

175. Baba himself described how he met his guru :— Once myself and three others were studying our Pothi, Puran and other works and discussed how we were to get realisation.

One said we should depend on ourselves (and not on a guru) for Gita says उद्धरेदात्मनात्मानं &c. i.e; Raise your self.

A second said the main thing is to make the mind self-controlled, free from thoughts and doubts. It is we who are in everything, everywhere.

A third :—"The form (i.e., in phenomena) is ever changing. The formless is unchanging. So we must always be making Vichara i.e., distinguishing between Nitya and Anitya.

The fourth disliked bookish knowledge. "Let us do our prescribed duty," he said, "and surrender our body, speech and life to a guru, who is all pervading. Faith in him is the thing needful."

As we rambled through the forest, we met a Vanajari (a caste that carried salt, grain etc.) who asked us "Where are you going in this heat into the forest?" We gave no direct reply. He kindly warned us from getting into the trackless woods—and that needlessly. He bade us share his food.

We disdained his advice and marched on.

But in that vast and dense wood, we lost our way.

That man met us again and said that by relying on our own cleverness, we had got into a wrong way and that a guiding finger is needed to show the way. "Do not despise offers of food. Such offers are auspicious signs of success in one's endeavour" he said, and he again invited us to take food with him. Again we declined it and went away. I soon felt hungry and I went and accepted a bit of bread and ate it and drank some water.

The Guru came then and said "What was your dispute?" and I told him all our talk. The others left him and did not care for him. But I reverently bowed to him. Then he took me to a well, tied up my legs with a rope, and suspended me, head downwards, from a tree by a side of the well. My head was about three feet off the water, which I could not reach. And my guru left me there and went away—God knows, where. He returned after 4 or 5 hours and asked me how I fared. "In great bliss was my time passed"—I answered. The Guru, mightily pleased with me, drew me near him, passed his palm over my head and body and spoke to me tender words dripping with love, and he put me into his school—where I entirely forgot my father and mother and all attachments and desires.

I loved to gaze at him. If he were not there to see, I would not like to have eyes at all. I did not wish to go back. I forgot all other things but the Guru. My life was concentrated in my sight and my sight in him. That was the object of my meditation. In silence, I bowed.

Meaning i.e., Realisation flashed upon me, of itself without effort or study—purely by his grace.

Guru's grace is our only sadhana. JNANA comes as experience (or in its wake).

Guru needed

176. A devotee :—Baba, where is one to go ?

B :—Above this.

D :—What is the way ?

B :—There are plenty of ways proceeding from each place. For you, here is this way, leading hence. But the way is rugged. There are tigers and bears on the route.

H. S. Dixit :—But Baba, if one has a guide with him, then ?

B :—If one has a guide with him, then there is no difficulty. Then, the tigers and bears move aside. If there is no guide, there is a deep yawning pit on the way, and there is the danger of falling into it.

(Here "Guide" = "Guru," and 'Pit' = "Hell.")

Of :—गुरु बिना कोण बतावे वाट. (Kabir)

177. B :—Stick to your own Guru with unabated faith, whatever the merits of other Gurus and however little the merits of your own.

Pant, we must not give up attachment to our own Guru, but be ever firmly resting in him and in him alone.

BABA ON "VENKUSA" The Guru of this birth.

178. "For 12 years I waited on my Guru who is peerless and loving. How can I describe his love to Me ? When he was DYANASTHA, (i.e., in love-trance) I sat

and gazed at him. We were both filled with Bliss. I cared not to turn my eye upon anything else. Night and day I pored upon his face with an ardour of love that banished hunger and thirst. The Gurn's absence, even for a second made me restless. I meditated on nothing but the Guru, and had no goal, or object, other than the Guru. Unceasingly fixed upon him was my mind. Wonderful indeed, the art of my Guru! I wanted nothing but the Guru and he wanted nothing but this intense love from me. Apparently inactive, he never neglected me, but always protected me by his glance. That Guru never blew any mantra into my ear. By his grace, I attained to my present state. Making the Guru the sole object of one's thoughts and aims one attains Paramartha, the Supreme Goal. This is the only truth the Guru taught me. The four Sadhanas and six sastras are not necessary. *Trusting in the Guru fully is enough.*

That is the only Sadhana.

My fakir's wife left me with 'Venkusa' at Selu. I stayed with him 12 years, and left Selu. This Brick (which Baba always lovingly used to support his arm or head) is my Guru's gift, my life companion. It is not the brick that is broken now—but my Karma (prarabdha) it is that has snapped. I cannot survive the breaking of the brick.

(Baba said this early in October 1918, when Madhav Fasle lifted the brick and carelessly allowed it to fall, whereby it broke into two. Baba seeing the broken pieces expressed his grief and spoke as above.)

179. B :—Nana, I am not angry with you. You [my children can be angry with me. If Venkusa were alive I could be angry with him.

180. One should not stay in any place, where saints are (or one's Guru is) ill-spoken of.

FORMER GURU KABIR.

Upasana.

Margosa Foot tomb is Kabir's—i.e., Body of Kabir became flowers.

181. Kabir was my Guru.

I put up at that tree foot, for that reason.

God will bless those who burn incense here on Thursdays and Fridays.

Guru is got by Adoption by the Devotee.

182. A rich lady carried a plateful of rupees and stood before Baba for four days. But Baba did not ask her for any Dakshina.

Lady :—(on the fourth day) Baba, I have come here for a Guru. Take my dakshina now. Make yourself my Guru and give me upadesa.

B :—It is not the Guru that makes himself your guru. It is *you* who must regard him as Guru i.e., place faith in him. Take a potsherd and regard it as your Guru and see if your goal or aim is reached or not.

(Of. Ekalavya).

Nature of Jnana or Brahman and how to get it through Gurus

183. N. G. C. a graduate well versed in Sanskrit and a good student of Sankara Bhashya on Gita was once massaging Baba's feet at the Mosque.

B.—Nana, what are you muttering ?

N. G. C.—A Sanskrit verse.

B.—What is the verse ?

N. G. C.—A verse from the Gita.

B.—Recite it audibly.

Then N. G. C. recited Gita Chapter 4, verse 34.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥

B.—Nana, do you understand this ?

N. G. C.—I do.

B.—Then give the meaning.

Then N. G. C. gave the meaning.

B.—I do not want the general purport. Give the meaning word for word, with strict reference to case, mood, tense and other parts of grammar.

Nana gave such an explanation, wondering whether Baba could know anything of Sanskrit grammar. But Baba began cross examining him severely with reference to grammar.

B.—In तद्विद्धि what does तत् refer to ?

N. G. C.—Jnana.

B.—Which Jnana or Jnana of what ?

N. G. C.—The Jnana referred to in the previous stanzas.

B.—What does प्रणिपात mean ?

N. G. C.—Prostration.

B.—What does पात mean ?

N. G. C.—The same.

B.—If प्रणिपात and पात meant the same, would Vyasa have added two needless syllables ?

N. G. C.—I do not know the difference between the two.

B.—What does प्रश्न (*prashna*) mean ?

N. G. C.—It means putting questions.

B.—What does परिप्रश्न (*pariprasna*) mean ?

N. G. C.—The same.

B.—If both the phrases meant the same, was Vyasa off his head to use the longer phrase ?

N. G. C.—I do not see however any difference.

B.—What does सेव (*Seva*) mean ?

N. G. C.—Service, such as massaging.

B.—Nothing more ?

N. G. C.—I cannot see what more it will mean.

B.—Let that go. In the last two parts Krishna asks Arjuna to get Jnana from Tatwadarsi Jnanis. Was not Krishna a jnani ?

N. G. C.—Yes.

B.—Then why does he not give jnana himself but refer Arjuna to others ?

N. G. C.—I cannot say.

B.—Is not Arjuna a jiva, a piece of Chaitanya ?

N. G. C.—Yes.

B.—How can jnana be given to the jiva, which is already a piece of Chaitanya or Jnana ?

N. G. C.—I cannot say.

B.—Let that alone. In the second half of the stanza can you read an extra syllable into it ?

N. G. C.—Yes.

B.—How ?

N. G. C.—By adding an Avagraha i.e., elision mark before Jnana.

B.—How will it read then ?

N. G. C.—(उपदेश्यन्ति तेऽज्ञानं etc.)

But Baba, this reading is not found in Sankara's commentary.

B.—What if ? If it makes a better sense, what is the harm ?

N. G. C.—I cannot see how it can make a better sense.

B.—You will.

Then Nana wanted Baba to answer the questions which he himself had raised and explain the stanza in his own way.

B.—The Stanza refers to how a *sis̥hya* should approach his guru to obtain realisation of the real. The disciple

must approach the Guru, completely surrendering body, mind, soul, and possessions to the Guru. The प्रणिपात or prostration must be one accompanied by that attitude. As for परिप्रश्न (Pariprasna) it must be repeated and must not be mere idle questions or merely out of curiosity or with any improper motive, or attitude e.g., to trap the Guru into a mistake and catch him. The object must be pure desire to attain progress and liberation and the questions must be humbly repeated till full light is gained. As for सेव (Seva) mere service e.g., massage etc., is not enough. To be effective, there must be no lingering idea that one is free to yield the service or refuse it. One must feel that one is not the master of the body—which has become the Guru's and exists merely to render him service.

As for the Guru giving Ajnana to the *sis̥hya*, we will see.

B.—Is not Brahman, Jnana or pure Sadvastu ?

N. G. C.—Yes.

B.—And is not everything else, Asat or Ajnana ?

N. G. C.—Yes.

B.—Have not the sastras declared that Brahman is not reached by speech or mind ? (यतो वाचो) etc.

N. G. C.—Yes.

B.—Then that speech (of the Guru) is not Brahman or Jnana ?

N. G. C.—No. It is not.

B.—Then what the Guru speaks is not Jnana but Ajnana ? Is it not so ?

N. G. C.—It seems so.

B.—The Guru's instruction is a piece of ignorance, Ajnana, removing the disciple's Ajnana, just as a thorn removes a thorn. *

Is that not so ?

N. G. C :—Yes.

B.—The pupil is a jiva, whose essential nature is jnana. Is it not so ?

N. G. C :—Yes.

B.—Then there is no necessity to give him jnana, but only to remove the curtain of ignorance that hides that jnana. Is it not so ?

N. G. C :—Yes.

B.—That of course, is not done at one stroke, as the disciple's jiva is immersed deep in age—long ignorance—and requires to be instructed repeatedly, birth after birth it may be.

B.—What is the nature of this instruction through speech, about that, which is beyond speech ? It is just like removing a cover. Ajnana is covering jnana, just like moss covering the water. Then remove the moss and you have the clear water. You have not got to create the water. Water is there. During an eclipse the Sun or Moon is there, but Rahu or Kethu hides the view from us and when Rahu or Kethu passes away, the light of the Sun or Moon which is continuing right through is seen by us.

* श्रुतं सर्वमसाद्विद्धि वेदं सर्वमसत् सदा ।
गुरु शिष्यामसाद्विद्धि गुरोर्मन्त्रमसत्ततः ॥

Take another example. We are seeing things with the eyes. Then a cataract forms over them and the eyes cannot see. Pull off the cataract, then the eyes see. Ajnana is the cataract.

The Universe is the efflorescence of the indescribable Maya, which is ignorance. Yet it is the Ajnana that illuminates the Ajnana.

B.—Jnana is to be realised and is not a matter of direct Upadesa.

Salutation, Questioning and Service are Sadhanas for obtaining the Guru's grace.

The impression that phenomena are real is a delusion. This is the screen of darkness that hides Jnana. Tear off that screen. Then Prajuna Brahma will shine forth.

Ajnana is the seed of Samsara. If the Guru kripa paint is put on the eye, Maya screen lifts and Jnana survives. Jnana is not an effect. It is ever self-existent. On the other hand, Ajnana has a cause and an end. "God is one. The Devotee is another". This is the root of ignorance. Remove it. Jnana remains. Ignorance finds a snake in the rope. Remove the ignorance, then the rope is known as it is.

As to why Krishna refers Arjuna to other gurus without imparting Jnana himself, consider this. Did Krishna view Jnanis as different from himself? Did he not say that Jnanis are identical with himself? Thus their teaching is His teaching. Is it not so?

N. G. C :—Yes, Baba. Pray teach me the whole of the Gita.

B :—Daily read one chapter and come and sit before me.

N. G. C. :—Yes.

Thereafter Nana went each day having read up one chapter and when he sat at the feet of Baba the latter explained the gist of it to him.

SADHANA IV.

(A) Books, Pothi, Parayana.

(a) H. S. Dixit.

183. B.—Kaka, these two are quite enough.

They were (1) “ Adhyatma Ramayana and (2) Ekanath Bhagavata ”.

B.—Kaka, read this.

Soon after H. S. D. lost his daughter. Baba made him read in Adhyatma Ramayana, Sree Rama's consolation to Mandodari.

(b) Lakshman.

184. B.—(to Lakshman) This (i.e., Tilak's Gita Rahasya) is good.

Baba gave him Re. 1/- with the book.

(c) Kusa Bhav.

185. B.—(to Kusa Bhav) Come here to this mosque and be reading “ Guru Charitra ”.

(d) G. G. Narke.

186. *Baba* :—(to G. G. Narke) You are reading an excellent book (Yoga Vasishta). Get me Rs. 15/- dakshina from that.

That is, Baba wanted him to read certain passages from Y. V. relating to 15 items and meditate on them and apply them to his heart, thus making a present of them to Baba in his heart.

(e) Upasani Maharaj.

187. (to Upasani Maharaj) This (Panchadasi) is our treasury (i. e., It contains all that we want).

(f) M. Lele Sastri.

188. *Baba*.—(to Mukunda Lele Sastri) Go on for ten days repeating in this Dwaraka Mai, Narayana Upanishad-Taittiriya Bhaga. (And that was done).

(g) B. V. Dev.

189. *Baba*.—(to B. V. Dev) Read Jnaneswari (a well-known *Mahratti commentary on Bhagavad Gita*.)

(h) Ramavijaya.

190. *Baba* :—(In his last days) Go on reading Rama Vijaya here so that Mrityunjaya may be pleased thereby. [And that was done]

(i) *R. Do not read any book, but keep me in your heart.*

191. *Baba* on each Guru Poornima day was seated at the Dwaraka Mayee. Devotees came to him, each with a book in hand, gave it to him for receiving it back with His blessings for the fruition of his study. Baba generally returned the books to the giver. Sometimes he gave the book of one to some other, substituting some other's book for his. On one such occasion a Bhaktha had brought no book at all.

Baba :—(to R. looking at him) You are right. DO NOT READ ANY BOOK. These people think they will find *Brahman* (God) in these books, but they find *Bhrama* (confusion) in them. It is enough if you KEEP ME IN YOUR HEART, and make your heart harmonise with the head.

(B) Nama Japa

(1) *Ram Nama*

192. *Baba*.—(to N. R. S.) “ Ram Rami Ghya ”.

i.e., repeat the name of *Rama*.

193. *Baba*.—(to Mrs. G. S. K.).—

Always say *Raja Ram Rajah Ram*. If you do so your life will be fruitful. You will attain peace and infinite good.

194. *Baba*.—(to Rao Bahadur M. W. Pradhān).—

What should we say ? *Sri Ram Jaya Ram Jaya Jaya Ram*, श्री राम् जय राम् जय जय राम्

195. *Baba*.—(to H. S. D.) :—

I was always saying “ Hari Hari ”. Hari then appeared to me. I then stopped giving medicine and gave Udhi.

196. *Baba*.—(to some one) :—

अल्ला अच्चा करेगा राम राम ह्यणा

(Say, ‘ Ram, Ram ’. God will bless.)

197. *Baba*.—(to a Bandra youth) Read Pothi (i.e., Have Parayana). Make some Nama Japa.

Boy :—Baba, I will not. If sometimes I fail in these, I will incur sin.

Baba.—Mother, I have now to take ENTIRE RESPONSIBILITY FOR HIM.

198. *Baba*.—I had heart disease. I kept *Vishnu Sahasranama* close to my chest. Hari descended from it. I was cured.

(2) *Sai*.

Baba approves of “Sai” nama Japa (by the judge).

SADHANA V

Worship Baba as God in all.

199. *Baba* :—Nana, I would like Pooran Poli. Prepare it for Naivedya and bring it.

N. G. C :—It is late. There is no cook.

Baba :—Never mind.

Then N. G. C. got eight Pooran Polies and side dishes and placed them before Baba.

N. G. C :—Baba, taste.

Baba waited a while. Then ants and flies settled on the poli.

Baba :—Good. Take away the plates.

N. G. C :—How is it you ask me to take the plates, without touching them? If you were not to eat anything, why ask me to prepare this? Unless you take something, I will not take away the plates nor eat food.

Baba :—I have eaten the poli, take the plates away and have your meal.

Nana :—You took the poli ! When ? What was brought on the plates remains just as it was. Unless you eat, I will not remove these.

N. G. C. left the Dwarka Mai and lay down at the chavadi with hunger.

(*Baba* unable to endure the sympathetic suffering he underwent, sent for Nana).

Baba :—Nana, at some time, I took your poli. Do not be obstinate. Take the plates away and eat.

N. G. C. again went back in a huff to the chavadi. Baba again sent for him.

Baba :—What, Nana, you have been with me eighteen years. Is this all that you have learnt ? Is this your appraisal of me ? Does Baba mean to you, only this visible body of $3\frac{1}{2}$ cubits height ? Is that all ?

Hallo ! I eat in the form of the ant. I eat in the fly that eats. I take what form I choose and eat in that form. I have taken your poli long ago. Do not continue inexcusably obstinate.

Nana :—Though *you* say this, I understand (realise) nothing. What am I to do ? If you make me understand it, I will then take the plates away and eat my food.

Then Baba made a gesture revealing his knowledge of some secret hid by Nana deep in his heart and unknown to anyone else. Nana was thereby convinced that Baba was his innermost soul (Antaryami) and therefore Sarvantaryami of all including ants and flies etc.

N. G. C. :—I will take away the plates.

Baba :—Nana, as you see this sign that I make, you will see that I can take food (in those forms).

cf. *Srimad Bhagavatha* IV (3) 22-23.

प्रत्युद्रम प्रश्रयणाभिवादनं
 विधीयते साधु मिथः सुमध्यमे ।
 प्राजैः परस्मै पुरुषाय चेतसा
 गुहाशयायैव न देहमानिने ॥
 सत्त्वं विशुचं वसुदेवशब्दितं
 यदीयते तत्र पुमानपावृतः ।
 सत्त्वेव तस्मिन् भगवान् वासुदेवो
 ह्यधोक्षजो मे मनसा विधीयते ॥

SADHANA VI—Sights of Nature

200. Baba's approbation of Mystic experience

(a) Baba occasionally gazed at the setting sun. He once admired the beauty and large size of a group of parrots.

SADHANAS V and VI.

And none can truly worship but who have
 The earnest of their glory from on high,
 God's nature in them. It is the *love of God*.
The ecstatic sense of oneness with all things,
 And special worship towards himself that thrills
 Through life's self conscious chord, vibrant in him,
 Harmonious with the universe, which makes
 Our sole fit claim to being immortal ; that
 Wanting, nor willing, the world cannot worship.

Festus, by
 Philip James Bailey.

(b) K. G. Bhishma and Mr. Balwant Khaparde went out in the morning at Shirdi, when dew was falling and the Sun was just rising. Bhishma turned back i.e., towards the west and found his shadow a very long one starting from his feet and proceeding endlessly on to the west. At the western horizon the shadow was crowned with or surrounded by a glorious circular rainbow. The sight filled him with joy. It was evidently his reflection becoming endless and glorious. The finite was proceeding into the infinite. The Jiva was lost in the Paramatma. And for a moment he was lost in ineffable joy. Balwant also saw the same thing about himself and had the same experience. Other persons on the road had no such experience. When the two returned home, G. S. Khaparde said that Baba had granted them a glimpse of the Atman. Then they went to Baba and Baba gave them a smile of approval.

cf. Effect of viewing the conjunction of Indus with the ocean at Narayana saras. (Sri Bh. VI (5) 3—5)

तदुपस्पर्शनादेव विनिर्धूतमलाशयाः ।

धर्मे पारहंस्येच प्रोत्पन्नमतयोप्युत ॥

SADHANA VII

Music

I. Laya is knowledge of God.

II. (a) "I know not if, save in this, such gifts be
allowed to man,

That out of three sounds he frame, not a fourth
sound, but a star'.

(b) "God has a few of us whom He whispers in
the ear ;

The rest may reason and welcome ; it is we
musicians know."

Browning's Abt. Vogler.

Baba and Music

201. Baba sending for a devotee who was a musical amateur :—

"Go on: sing."

The devotee sang. Baba corrected errors and gave hints for the singing of some tunes.

Baba himself sang frequently at nights at the Takia in his earliest days at Shirdi, and vere rarely after 1890.

202. Baba, to Abdul Rahim, Rangari :—

If you had come yesterday, it would have been better.

Abdul :—Why ?

Baba :—There was music. I wept all night. They abused me.

Abdul :—Why did they abuse you ?

Baba :—When I say "abused," people do not understand ; but you will understand.

Abdul :—One who loves God, would weep, laugh, or dance as the songs in praise of God go on.

Baba :—Just so. You are right. Have you your own Guru ?

Abdul :—Yes. Babee Baleeshah Chishti Nizami.

Baba :—That is why you understand.

N.B.—This Chishti Guru was accompanied by music whenever he travelled. The Chishti sect use music as an aid for attaining trance. cf. “मोक्षमु गलदा” by Thyagaraja based probably on,

(1) वीणावादन तत्त्वज्ञः श्रुतिजातिविशारदः ।
तालज्ञः चाप्रयासेन मोक्षमार्गं स गच्छति ॥
Yajnavalkya Smriti.

and (2) स्वरब्रह्मणि निर्भातहृषीकेशपदाम्बुजे ।
अखण्डं चित्तमावेश्य लोकाननुचरन्मुनिः ॥
Sri Bhag. VI (5) 22.

cf. Thyagaraja's “गीतार्थमु—संगीतानन्दमु—गीता”

[i.e., Rama says to Maruti that what Music and the Lord's song point to is within (Maruti).]

Moral Teachings and Correction.

Shadripus.—Lust, Anger, Lobha, Moha, Mada, Matsar.

203. *Bapu Saheb Jog* :—Baba, I have served you so long with concentration (अनन्यभाव). How can I discover when its fruition comes?

Baba :—The fruition of your service that will gladden both our hearts will be when you wear a kupni and beg your food, as I do (i. e., identify yourself with me and be free from all attachment.)

LUST

(a) Devadas

204. Sai Baba to *Devadas* (an ascetic) :—1. Adhere to Vairagya.

2. Women are the great danger to an ascetic.

3. Avoid the Upadhis—Moha (Delusion) and pomp.
4. Think of God ; and Kill out the Ego.

A person that has not overcome lust cannot see God, i. e., get God-realisation.

Lust or Sex conquest. (b) *N. G. C.*

205. Two Moslem ladies wearing veils came to take darshan of Baba at the mosque and *N. G. C.* was sitting by him. *N. G. C.* tried to get up and go away.

Baba :—You had better remain. If they wish to take darshan, let them come.

The ladies came. The older removed her veil and took darshan. Next, as the younger removed her veil, took darshan and resumed her veil, Nana, smitten with her beauty, thought to himself “Shall I have one more opportunity to see that angelic face?”; but he said nothing. Baba struck him on the thigh. Then the ladies left.

Baba :—Nana, do you know why I struck you?

Nana :—How can I hide anything from the omniscience of my guru? But I do not understand how such low thoughts should sway my mind, when I am in your immediate presence.

Baba :—You are a man after all. Are you not? The body is full of desires, which spring up as soon as a sense object approaches, but are temples with lovely and well-coloured exterior scarce in the world? When we go there, is it to admire the exterior or see the God within? When you are seeing the God in the shrine, do you care for

the outside beauty of the building or for that of the image of Paramatma within ? Does God remain only in temples ? Is he not found in every object in the world as in temples ? We are not to bother ourselves about the beauty or ugliness of the exterior, but to concentrate solely on the form taken by and revealing God.

Of course there is nothing wrong in looking at the exterior, but as one looks at it, he must think how clever and powerful is the God that produced such a beautiful abode, how he resides therein and how nicely ornamented he is. Nana, if you had directed your thoughts in this way, you would not have had the desire to get one more look at the Moslem beauty's face. Keep this always in mind.

(c) **H. V. Sathe**

203. H. V. Sathe, a Settlement Officer and devotee of Baba was staying at his place, Sathewada. Out of curiosity, he wished to visit a lady devotee of Baba, whose reputation was not good. Earlier in the day, he called upon Baba.

Baba .—Saheb, have you been to "School"?

H. V. S.—What Baba ! Have you made me a Deputy Collector without taking me to school ?

Baba found H. V. S. ignorant of local names and dropped the matter. Later on, H. V. S. visited the lady who lived in a place locally known as the School. There in the course of talking with her, sexual thoughts were assailing him and he was in danger of a fall. Suddenly the outer door was thrown open. Baba standing at the

door made gestures which evidently meant,—“ What ! You have come so far to your guru ! And are you now descending to Hell ! What excellent course ! ”

Then Baba disappeared. H. V. S. was saved in time by this proctor Baba. He left the School at once and never again visited that lady.

ANGER

(a) *Ramadasi*

207. *Baba* :—(to *Ramadasi*) You are reading pothi, Adhyatma Ramayana, unceasingly. Yet your heart is not pure. You repeat Sahasranama and yet your troubles are not gone. You call yourself a Ramadasi. If you are one, you must be indifferent to all objects. You ought not to have Mamata, attachment, but must have Samata, viewing everything with equal eye. You behave like a boy and fight for your book. Books can be had by the ton for money but not men i. e., friendship.

208. *Baba* :—If any one is angry with another, he wounds me to the quick. If any one abuses another, I feel the pain. If any one bravely endures the abuse, I feel highly pleased.

(b) *Jog*

209. *Baba to Jog* :—Give me dakshina.

Jog (flaring up) :—You know I have not got a single pie. How can I give, Baba ?

Baba :—Do not give, but why do you lose your temper?

(c) R. B. Purandhare

210. *Baba to R. B. Purandhare* :—If anybody comes and abuses you or punishes you, do not quarrel with him. If you cannot endure it, speak a simple word or two, or else leave the place. But do not battle with him and give tit for tat. I feel sick and disgusted when you quarrel with others.

(d) Mrs. Pradhan

211. *Baba to Mrs. M. W. Pradhan* :—If anyone talks ten words at us, let us answer with one word, if we reply at all. Do not battle with anyone.

(c) Baba's control of Anger

212. When Baba was in a towering rage, Uddhavesa Bua came, prostrated and asked for leave; Baba, cooling down, spoke tenderly to him.—Are you going? When will you come? You need not come again and again every fifteen days. I am with you. Well, go.

213. When Baba was in a towering passion, Samant, police sub-inspector stood at a distance and thought that unless Baba gave him leave immediately, he would be too late for his train and have to meet official trouble.

Baba, at once.—Tell all those who want to go, to come at once and take their Udhi.

214. When pleader Joshi of Thana and another sent by Kaka Dopeswar arrived at the Shirdi mosque, Baba was in a towering rage. Baba saw them.

B.—Bring those people here.

And when they came, he was perfectly cool and asked, "You have killed that old man and come here" (meaning that Kaka Dopeshwar died after telling them to go).

Baba's Anger.

215. *B.*—I get angry with none. Will a mother harm her little ones? Will the ocean send back the water of the streams? I love devotion. I am the bonds slave of my devotee.

216. *B.*—Nana, I am not angry with you. You, my children, have a right to be angry with me. If Venkusa were here, I could be angry with him.

217. *Baba, to Mrs. Pradhan* (who feared that Baba would get angry) See, I did not get angry with anyone to-day.

218. *Baba, when in a towering rage.*—Let blessings be to all.

PRIDE

(a) Pride of Pilgrimage.

Baba puts down the Pride of a Haji.

219. A Haji (one who had made a pilgrimage to Mecca) came to Shirdi mosque. Baba :—"Do not get into the mosque." The Haji went back and was for some months prevented from getting into the mosque. Then when he asked Syama to intercede for him, Baba thus put him to the test and put down his pride.

Baba, to Syama :—Go to the Chavadi and ask the man, if he will walk straight in the middle of the narrow footpath amidst babul bushes near Barve well.

Syama went and returned with an affirmative answer.

Again Baba to Syama :—Go and ask him if he will pay me Rs. 40,000/- in four instalments. Syama went and returned with the answer that he was prepared to pay Rs. 40 lakhs.

Again for the third time, Baba :—Syama, ask him whether he would like to have mutton or haunch with bone or the testicles of the goat? Syama returned with the answer that the Haji would be quite happy to receive a small crumb of bread from Baba's mudpot (Kolamba). Then Baba straightaway advanced to the Chavadi himself and pouring a shower of vile abuse on Haji's head added "What do you think is here (showing his body)? You vainly brag and fancy yourself great. Does the Koran teach you to do so? You are conceited about your pilgrimage to Mecca etc.....But you do not know me.'

The Haji was flabbergasted. Baba went back to the mosque, purchased a basket of fruits and sent them to the Haji and later gave him Rs. 50/- and allowed him to come thereafter into the mosque whenever he liked.

(b) H. V. Sathe.

220. Baba, to H. V. Sathe :—Why do you go there (to lay the foundation stone)? What have we to do with all this? The masons and other workmen will do it.

(c) Das Ganu.

221. Baba, to Das Ganu :—Why do you go dressed like a bridegroom to perform Kirtan? Doff all that above the waist (including lace Pagadi etc.) Narada

inaugurated the Keertan Paddati. Hence Narada's dress should be adopted viz., Bare above the waist, dress below the waist, chipla and Tambur in hand.

CASTE—PRIDE

(d) S. A. Doctor.

222. *Mamlatdar says to a Brahmin Doctor from South Africa.*—Come, we shall go to see Sai Baba.

D.—I am a Rama Upasaka and will not bow to any others.

M.—Never mind, come on. You need not bow.

The Doctor at the mosque, while standing at a distance from the Arati proceedings suddenly darted inside and fell at Baba's feet.

M. (later).—Why did you change your mind and bow to Baba ?

D.—Sai Baba showed himself to me as the beautiful dark Rama and so I bowed. This Sai is a Yoga Sampurna Avatar.

The Doctor resolved upon satyagraha, fasted three days and absented himself from the mosque resolving not to go there until Baba should send for him and give him Brahmananda i.e., God Realisation. But on the fourth day, a long absent chum of his turned up and accompanying him he came to the mosque. Then,

B.—Did anyone invite you to come here ?

Doctor was abashed and prayed mentally for experience of Paramananda. He had it that night at Shirdi and for fifteen days thereafter at his own town.

(e) **Mule Sastri.**

223. When the caste-proud *Mule Sastri* of Nasik came to Shridi,

B.—(to someone) Get me some Gerua (காவீக்கல்) to colour my cloth.

Baba did not wear ochre-coloured cloth that day or any other day.

Later Baba (to Buty).—Go and get Dakshina for me from the newly arrived Nasik Brahmin.

The Nasik Brahmin Mule came and stood at a distance, lest he be polluted by entry into a mosque.

Mule Sastri suddenly saw his guru in the place of Baba and running into the mosque, cried “Jay Guru, Jay Dholap Guru Maharaj ” and fell at Baba’s feet.

B.—Give me dakshina.

Mule Sastri found that the Gerua robed Brahmin Guru of his, viz., Dholap Guru had suddenly disappeared and Baba was seated in his stead. He gave Baba dakshina.

(f) **Bayyaji**

Baba putting down pride of physical strength.

224. *Bayyaji Appaji* Patel boasted of having Bhi-ma’s strength and occasionally lifted Baba up in his arms after massage to place him before the fire. One day he tried to lift Baba but could not. Baba looked at him and laughed. That laughter was a homily against pride cf. Kena, Upanishad.

Vayu trying to lift up a straw in vain.

(g) N. G. C.

Pride of Learning.

Baba put down N. G. C's. pride of learning in Sanskrit especially about Gita Bashya.—See No. 182.

Matsara or Jealousy.

225. *Baba, to N. G. C.*—Among the six Vikaras, Jealousy is the easiest to conquer. In this Vikara, there is no question of (actual) gain or loss, to ourselves, Jealousy (Matsara) is the inability to endure another's profit and prosperity. If another gets fortune or power, we cannot put up with it, we scandalise him. When he meets with loss, we rejoice. But is this good? When that man attains prosperity, what loss have we really suffered? But people do not consider this point of view. If he attains good, let us rejoice (with him) [or let us consider ourselves also as lucky or benefitted]; or let us attain or strive to attain equal good. That should be our desire and determination. What has he taken away of ours? Nothing. He received the prosperity that is the result of his Karma. How then should we feel aggrieved at it? So, Nana, conquer jealousy first.

Lobha or Greed

226. *B.*—Never accept gratis the labour (or, of course property) of others. This should be the rule of your life.

Baba said this, as he paid Rs. 2/- to a man who brought him a ladder to get down from the top of a house.

227. *Baba (to N. G. C.)*:—This man has left a box with us and wants it back. It is not proper to refuse. We must give him back what is his.

228. *Baba (to Jayagudi Bala Newaskar).*—Return the lands to the children (i.e., the lessors). Why trouble them ?

This was said to Bala Newaskar who was a lessee of Kshirasagar's lands, the proceeds of which were given to Baba, but Bala refused to return the lands.

229. *Baba (to Attai).*—It is Anna (your father) that eats your property. Let him eat. Do not sue him. God will give you plenty.

230. *Baba (to Jog).*—Do not go to the debtor's village to ask for your money. The debtor himself will come here.

Jog.—Will he himself come ? How will he ? The time for recovery of the debt is nearly over.

Baba.—Wait.

Jog waited beyond limitation time and the debtor himself came and paid the debt viz., Rs. 1,400/- the principal without interest.

Sadu chose the Better Part and not Bade Baba

231. Sadu Bhayya (Sadashiv Dundiraj) who was at Harda on 15-2-1915 was walking with some friends at 4 p. m. Suddenly Baba appeared to be coming from the opposite direction and he passed his hand into Sadu Bhayya's, and leaving a toothpick in the latter's hand disappeared.

A Sceptic Friend.—What is it that has happened now ?

S. Bhayya.—One thing is certain. When we were coming on, I had no toothpick in hand. Now I have got a toothpick here. Baba has given me this.

Sceptic Friend.—Why not write to Shirdi and verify ? Sadu Bhayya wrote to Shama and on Shama's invitation went to Shirdi and narrated all the facts in Baba's presence.

Baba.—Sadu, go and tell this to, Bade Baba. Sadu Bhayya went and narrated it before Bade Baba, Dr. Pillai and others. Bade Baba very much excited began to think and came weeping to Baba.

B. B.—What Baba, you have been giving me large sums of money but money only ; but to Sadu Bhayya you have given Sakshatkar.

So saying he wept.

Baba.—What is to be done ? Each gets what each chooses.

Bade Baba who got plenty of moneys and paid income-tax on them subsequently lost all fortune and died.

232. N. R. *Sahasrabuddhe* found Baba was distributing prasad to devotees. The quantity in Baba's hand being but little N. R. S. feared that nothing would remain for him.

Baba (giving him a bit) said, with a smile.—“ There is nothing for you ” and thus rebuked him for his anxiety and attachment to earthly goods.

WEALTH-KANCHANA**(a) Dakshina.**

233. *R. B. P., A devotee.*—Why are you asking for so much money ?

B.—I am not asking of every one. I ask only from the man whom the fakir (God) points out. But in exchange, I have to give that man ten times the amount, which I have taken. I do not take the money for my own use. I have no family.

Every morning Baba would be a poor fakir owning zero and during the day dakshinas would accumulate and by evening or night the whole accumulation will be disbursed. When Baba passed away after receiving a Governor's income from dakshina for about ten years, he had only Rs. 16/- in his possession.

234. A man living with a mistress and suffering from venereal complaints came to Baba and said :—Baba, take this Rs. 500/- Baba (angrily) :—I want none of your money. You are keeping someone in your house ; is it not ? Give it to her.

The man was mortified at this exposure and went away.

235. Some persons were on their way to the Shirdi mosque of Baba.

Baba (angrily) :—Rascals, (pouring plenty of abuse) committing such and such vile crimes and sins (naming their sins, vices etc.) ! What help can they get !! As he finished this tirade, the parties entered with rich gifts.

B.—“ This is just what I have been saying ” and he refused to accept gifts or give help.

Dakshina, a means of denuding a devotee of everything.

[cf. “यस्यानुग्रहमिच्छामि तस्य सर्वं हराम्यहम्”]

236. S. R. V. Jayakar who has painted Baba's portrait kept in Dwarka Mayee at Shirdi was staying before Baba with Rs. 2—8—0 in his pocket. One Varde of Bombay came to Baba.

V.—I have no money to perform Satyanarayana Pooja.

B.—How much do you want?

V.—Rs. 2—8—0.

B.—This man (pointing to Jayakar) has got it. Borrow from him.

So Varde applied and Jayakar had to part with the entire Rs. 2—8—0 he had in his pocket.

237. P. R. Avaste, a Judicial officer of Indore and a devotee of Baba came during summer vacation with his wife and son to Shirdi. He was on his way to perform his son's marriage and kept with his son Rs. 400/- and Rs. 300 with his wife. He was to get a good bridegroom price (karini) for his son's marriage. When he came to Baba,

Baba to P. R. Avaste :—Will you give me Dakshina?

P. R. A.—How much?

B.—Rs. 30/-

Baba to P. R. A's son.—Will you give me Dakshina, Rs. 40/-

Thus again and again Baba took away the whole fund with Mrs. P. R. A. and her son—except Rs. 30/-

Baba to P. R. A.—Will you give me Rs. 30/-

P. R. A.—Shall I give it Baba ?

B.—Yes.

Then with great pain at heart, Mr. Avaste took the last remaining Rs. 30/- from his wife and paid to Baba.

Baba asked for nothing more.

As P. R. A was dolefully returning from Baba, Bapu Saheb Jog exultingly patted him on the back.

J.—I say I congratulate you. Baba has taken frequent dakshina from you. You are lucky. Baba never takes except to give back tenfold.

P. R. A.—I do not know about that. I know that I have not got a pie remaining for going to the place of marriage.

J.—How much do you want ?

P. R. A.—Rs. 100/-

J.—Here it is. Take it. Baba got a present of Rs. 6,000/- from a Bombay merchant who vowed he would pay 25% of his profits, if the news of loss of his goods proved false. Of that 6,000, Baba has already spent 3,000 in three days. If I tell him I gave you 100 Rs. he will neither object nor call for the Rs. 100/ ; but as he has taken Rs. 600 odd from you, I assure you that you will have a promotion by Rs. 50/- per mensem now.

P. R. A.—I have no godfather to get me promotion.

But as stated by Jog, the promotion of Rs. 50 was given to Mr. P. R. A. as he learnt after the vacation ended.

Dakshina asked for taking away first fruits or indicating the coming of the amount asked.

238. Baba to *S. B. Dhumal*.—Bhav give me Rs. 50/-

S. B. D.—I have not got the money.

B.—Then ask Saheb (H. V. S).

S. B. D. went and asked H. V. S for Rs. 50/-. H. V. S. gladly gave it. This was an indication to H. V. S that his claim, then pending before Govt. for an extra sum of Rs. 50/- as part of his pension was to be allowed. Later, the order allowing it came. And the date of the order was the date of Baba's demand of Rs. 50/-

239. Somanath *S. D. Nimonkar*, a Police Sub-Inspector, was before Baba in 1912.

B.—Give me Rs. 10/-

S. paid the amount of Rs. 10/-

Six months later S got an order raising his pay by Rs. 10/- from the date of his payment.

Dakshina as Prophecy or control

240. R. S. Dev was before Baba intending to get Baba's sanction for building five suites of rooms.

Baba (drawing 25 lines on the floor) One rupee for each line, i. e., each suite of room. Give Rs. 25/-

R. S. Dev paid the sum. Though he intended to build only five, he went on adding till the number happened to be 25 suites of rooms and there are only 25 even now.

241. Baba to S. B. Nachne and *Sankar Rao* :—Give me Rs. 64/-

S. B.—We have no money.

Subsequently when Baba was ill, they collected funds for poor feeding and sent it up. That collection was exactly Rs. 64/-.

Dakshina as claim of first fruits

242. Daji Hari *Lele*, Deputy Inspector of land records at Nasik was going to Shirdi and on the way at Kopergaon saw the Gazette and found that he had been promoted from Rs. 125/- to Rs. 150/-

Then he came and bowed to Baba at Shirdi.

B.—Bring me Rs. 15/-

L.—I have no money.

B.—It is only yesterday I gave you Rs. 25. Go and bring the money.

Lele borrowed money and paid it.

Dakshina to deprive a man of money which he should not have taken or kept

243. *S. B. Dhumal* was directed to file a criminal appeal on behalf of Baba's servant. He filed the appeal and by Baba's *chamatkar*, judgment of acquittal was immediately pronounced, as soon as he presented the appeal. He was given Rs. 300 by the appellants and when he came with the money to Shirdi,

B.—Bhau, will you give me dakshina ?

S. B. D.—Yes, Baba.

In this way he repeatedly collected just the Rs. 300 and did not ask for anything more.

Dakshina asked for giving effect to intention

244. *M. W. Pradhan*, when starting to see Baba for the first time intended to give him Rs. 20, in silver and for that purpose got a Rs. 50-note changed.

When he actually came to Baba and dakshina was asked, he changed his mind and wanted to give gold. So he gave a sovereign.

B.—What is this ?

Noolkar.—This is a guinea.

B.—What is it worth ?

N.—Rs. 15.

B.—I do not want this. Give me Rs. 15, and keep this.

And Pradhan carefully treasured up the coin touched by Baba and gave him 15 silver rupees.

Baba, (Counting it over and over).—Here is only Rs. 10. Give me Rs. 5, more.

M. W. P.—Here are Rs. 5, more.

Thus under colour of wrong calculation and putting to test also M. W. P's combativeness in dealing with his own guru, Baba gave effect to his intention to pay Rs. 20.

After receiving the Rs. 20, he did not ask for anything more.

Secondary meaning of Dakshina.

245. Baba to *B. V. Dev.*—Bhau, give me dakshina.

B. V. Dev gave one guinea.

B.—Give me more.

Baba after getting four said.—Though four were given by you, Baba has got only one.

Dev.—Baba, I have given four.

B.—Yes, but I have only one. You will know.

The obvious interpretation is, though the devotee surrenders his fourfold Antahkarana (of Manas, Buddhi, Ahankara, Chitta) Baba receives only the Jiva, and all multiplicity, when it reached God—Baba becomes *one*. So the mind must surrender multiplicity unto the God Guru to attain unity.

cf. रेरे चित्तं त्यजद्वैतम् त्वमेकत्वं समाश्रय ।
ततश्चासि चिदेवत्वं नात्र कार्या विचारणा ॥

Dakshina.

246. B.—(to G.G. Narke) Give me Rs. 15 dakshina.

G. G. N.—Baba, you know I have not got a pie. Why do you often ask me for Rs. 15 ?

B.—I know you have no money. But you are reading Yoga Vasishtha. Get me Rs. 15 dakshina from that.

[Getting dakshina here means deriving lessons from Y. Vasishtha and lodging them in the heart where Baba resides.]

247. Baba to R. B. Purandhare.—Give me Rs. 2 dakshina.

R. B. P.—Baba, why do you constantly ask me for Rs. 2 when you know that I am a poor clerk.

B.—It is not these coins that I want. I want, (1) Nishta (faith) and (2) Saburi (patient endurance and waiting courageously). Give me these.

R. B. P.—I have given you these. Please get these done by me.

248. Baba to *Mrs. T.*—Give me *Rs. 6* dakshina.

Mrs. T. (to her husband).—We have no money. It is so painful to be asked when we have nothing.

Mr. T.—Baba wants only your six inner enemies (Lust, anger etc.) to be surrendered to him.

Baba, again to *Mrs. T.*—Will you give me *Rs. 6*.

Mrs. T.—Baba, I have given them.

B.—See that you do not wander off.

Dakshina asked for teaching lessons.

249. Judge, in 1912, went to see Baba with *Rs. 100/-* in his pocket.

Baba.—Give me dakshina *Rs. 40/-*

That was given.

Again, Baba.—Give me dakshina *Rs. 40/-*

That was given.

Again Baba.—Give me *Rs. 20/-*

That also was given by Judge, who noted that Baba was reducing him to zero condition.

Later, Baba to Judge.—Give me *Rs. 40/-* dakshina.

Judge.—I have nothing to give.

Baba.—Then go and get the money and give.

Judge.—To whom am I to go ?

Baba.—Syama.

Then Judge went to Syama and told him.

Syama.—You have not understood Baba. He cares a rap for your rupees. What he wants is your mind and

heart, your time, and soul to be devoted to him. That is his meaning.

The Judge went back and reported to Baba.

Baba, smiling.—Go to Dixit and ask him.

The Judge went and told Dixit.

Dixit.—Baba's direction to you must be understood in the circumstances as a lesson to you that you should not feel absence of money or the begging for money or for anything else to be a humiliation and that you should not consider yourself to be above begging.

Judge went and reported this to Baba.

Baba, smiling—Go to Nana (N. G. C.)

Judge went and reported to Nana.

N. G. C.—I know how delicate it is, when Baba asks for Dakshina and there is nothing to be given. You must learn my plans and ways. Whenever I go to Shirdi, I start with a certain sum and leave half of it at Kopergaon e.g., on this occasion I came with Rs. 200/- and left half of it at Kopergaon and came to Shirdi with Rs. 100/- only. I go on giving dakshina out of the stock in hand to Baba and when it is exhausted, I send for the reserve at Kopergaon. You must adopt this plan.

Judge went and reported this to Baba.

Baba then sent for Nana and Nana came.

Baba.—Nana, give me Rs. 40/-

And Nana paid it and went away.

Again he was sent for.

Baba.—Nana, give me Rs. 40/- more.

That was paid and Nana went away.

Again Baba sent for Nana and collected Rs. 20/-. Then Nana sent some one to Kopergaon for the reserve fund, but before it came, Baba wanted more from Nana and Nana felt humiliated.

The lesson taught by these demands for dakshina was that it was presumption on the part of anyone to think that he himself was the great Providence supplying Baba or that anyone could supply all that Baba might ask for.

Dakshina.

See elsewhere for the meaning of Baba's demanding Rs. 5, 11, 16½.

(Chakra Narain noted that Baba never showed anger or displeasure if any did not pay dakshina, and never gave (or sold) special favour for donors of dakshina. His unbought grace was given free to all. The moneys received by Baba did not stick to his palm, but were quickly passed out. Baba did not lead a luxurious life, but lived on simple begged food, except for the addition of Naivedyas presented).

Baba's indifference to Wealth.

250. Baba, to Balakrishna G. Upasani Sastri.—Will you give me dakshina ?

B. G. U.—I have no money.

Baba.—What is that in your pocket ? Give it.

B. G. U.—This is a silver watch. Take it, Baba.

Baba.—Do not think you are losing by giving this.

B. G. U.—Nothing given to you is a loss.

Then Baba received the watch and at once gave it away to some one present. B. G. U. went on to Poona

and there a rich friend learning that he had given away his watch to Baba, compelled him to accept a gold watch (without knowing the above words of Baba). So, B. G. U. was a gainer and not a loser by giving away his silver watch.

251. H. S. Dixit once came with a trunkful of silver rupees, which he had earned by working for a Native State, and placed it before Baba.

H. S. D.—All this is yours.

Baba.—Is that so ?

Then Baba opened the lid and with both hands drew out all the contents and poufed the same to all and sundry. In a few minutes, the trunk was empty. Mr. Garde, Sub-Judge of Nagpur and a friend of H. S. D. watched the latter's face. H. S. D. had not the slightest regret or sorrow or concern at the disappearance of his hard earned fees. It was evidently to test and strengthen his vairagya that Baba scattered his moneys thus.

252. When a silver palanquin was brought and presented to Baba.

Baba.—Take it away, I do not want it.

But the devotees insisted that it was needed for procession, when Baba's portrait would be placed in it. The palki was left in the open and on the first night some silver appurtenances were stolen.

Devotee.—Baba, the silver trappings are stolen !

Baba.—Why was not the whole palki stolen ?

253. Damodar Rasane wanted to start a business, and wrote for Baba's approval. Baba disapproved of it. Then Damia came and proposed to give Baba a share in the profits.

B.—Hallo, Damia. I am not to be entangled in anything i. e., in pecuniary concerns.

[Baba declined to form a mutt or Asram or be the head or proprietor of any institution, estate or property; or even recognise any one as his disciple, chela—to succeed to his position. He left no estate to succeed to.]

254. B.—Once I was at Puntamba. There was a struggle there between two parties. I wondered why they fought. I found near them a *potful of coins*. That was the bone of contention between them. Then I quietly moved up and carried it away. They found their wealth was gone and began to mourn and lament. I was saying to myself, “Who am I? What is this wealth? Whose is it? What confusion and struggle for this? The pot is mine and I am the pot’s”.

255. *Two Brahmins* came to Baba.

B.—Shama, ask Rs. 15/- of that man (pointing to one). That man gave the Rs. 15/- readily and Baba received it and kept it. The other unasked paid Rs. 35/-. Baba counted it and returned it to the donor.

Shama.—Deva, what is this discrimination? I have never seen anything like this. You ask for a smaller sum and receive it. The larger sum is voluntarily paid and you return it.

(What follows is already mentioned in 103).

B.—Shama, you are a child and you understand nothing. I do nothing. I receive nothing. Datta called for his own. He has called for Rs. 15/- his due and given it to Masudi Ayi. So the money has been received (by me). But this Rs. 35/- is not ours and so it has been returned.

At first he was poor and he made a vow that he would pay his first month's salary which proved to be Rs. 15/-. But he forgot that vow, as time went on. His salary went on increasing from Rs. 15/- to Rs. 30/-, Rs. 50/-, Rs. 100/-, Rs. 200/-, Rs. 400/- and ultimately Rs. 700/-. Then his Karma drove him here and so I asked him to give me my Rs. 15/- under the name Dakshina.

Then there is another incident. I wandered by the sea-shore and came to a huge and beautiful house owned by a rich Brahmin of good family. I was welcomed there heartily. The Brahmin fed me sumptuously and showed me a clean and nice place near a cup-board to sleep. When I was sound asleep there, the man pulled off a stone slab from the wall and scissored off an entire packet of currency notes from my pocket. They were 30 notes of Rs. 1,000/- each. When I woke, I found they were gone. I was quite upset and was weeping and moaning. I thought the Brahmin had stolen it. I lost all interest in food and drink and stayed there 15 days on his verandah. On the 15th day a passing fakir saw me crying and made kind enquiries. I told him everything. He said, "You will get relief, if you act as I bid you. I will tell you of a fakir and give you his address. Seek refuge at his feet. He will restore the property to you. You had better also take a vow. Give up eating what you like best, until you recover your money. That vow will help you to attain success".

Following the fakir's advice, I abstained from eating my best beloved dish and sought refuge at the fakir's feet. Then I got my money. I left that house thereafter.

Again I went by the sea-shore. There was a steamer by which I should go, but I could not get in. Then a peon interceded and got me into it, luckily. That brought me to the train. Thus I came to Masudi Mayi. While Baba was narrating this, the visitors were greatly moved but Shama could make nothing out of Baba's words.

B.—Shama, take these visitors, and give them dinner.

At dinner, Shama asked them if they understood what Baba said. Baba is always staying here and has not seen sea or sea-shore and had never Rs. 30,000/- of wealth for anyone to steal.

One of the guests began to narrate with great feeling the following :—

My birthplace is a ghat hillside facing the sea. I went out to Goa to earn my living. I vowed to Datta that if I earn anything, my first month's salary should be His. By Datta's grace I first got employed on Rs. 15/- and it increased steadily just as Baba described it. I forgot all about paying Rs. 15/- to Datta, till Baba spoke of it here. Baba's kindly taking Rs. 15/- has enabled me to fulfil the vow at last.

The second guest began his tale. For 35 years my Brahmin (cook) was faithfully serving me. By a stroke of misfortune, his mind turned and he robbed me of my accumulated wealth. There is a slab in my house in the wall of the cupboard. The cook removed the slab, came through the hole and carried away my entire store. That was a roll of notes amounting to Rs. 30,000/- which were my savings after a life of long effort and toil. I do not

know how Baba knew the exact amount. Day and night I bewailed my loss. "How to recover the property", that question staggered my mind. I gave a complaint to the Police, but it was no good. I spent 15 days in great anxiety. As I sat on the verandah with a long face, a passing fakir noted my affliction and inquired for the cause and I told him the whole story.

Said he.—"An Avalia there is named 'Sai' at Shirdi in Kopergaon Taluq. Make a vow to him (i. e., to go to him in case you get back your wealth). Give up what you like best to eat, with the vow that you will not eat it, till you see Sai".

I made such vows and I gave up eating boiled rice in any shape, saying, "I will take it only when I get back my money and I come to you".

Fifteen days more passed after that. I do not know what occurred to the Brahmin. But he then came of his own accord, returned my money, and apologised saying, "My brain was spoiled and I acted thus. Now I fall at your feet. Pray excuse me".

I gave him Rs. 2,000/- out of the Rs. 30,000/-. One night I was at Colaba and saw Sai in my dream. That was evidently to remind me of my promised visit to Shirdi. I went to Goa and from there wanted to start for Shirdi by taking steamer to Bombay; but when I came to the harbour, the ship was full and there was no space. So said the Captain. But, on board, there was a peon, who, though a total stranger to me, said to the Captain that I was his man i. e., belonged to his group. Then I was allowed

to get into the steamer, which brought me to Bombay, whence by train, I came here. Surely Sai is all-pervasive. What are we? Where is our home? How great is our good fortune that Baba has drawn us to himself? How wonderful was the recovery of the stolen money!

PROPERTY.

Marwadi's Stack.

256. B.—This Marwadi Bagchand whose stack caught fire begged for help to avoid loss. Gain and loss, birth and death are in the hands of God. But how blindly do these people forget God! If profit comes they rejoice. If loss comes they weep. Why? Why say "This is *mine*"? What does it mean?

The stack is not the Marwadi. It is only hay and not his body. It grew from seeds on the earth, and was fed by rains from the clouds and by sunlight. Earth, clouds and the Sun are its owners. This fellow's claim is ungrounded. Fire is in all these three and it consumed the stack. We are not the owners. God gives with one hand and takes away with the other. Sait, go home. You will make up for this loss in some other transaction.

Cow.

257. B.—This cow of (H. S. Dikshit) Kaka, belonged to the Jalna man, and earlier to the Aurangabad man, and before that to Mahlsapathy. God knows whose it is.

None who has firm faith in God is left in want for anything.

258. B.—What God gives is never exhausted.

What man gives never lasts.

259. Baba (to N. G. C.).—Nana, the only things that can be called mine are 1 rag, 1 langoti (rag), 1 kupni (toga), 1 potsherd and 1 (tin) tumbler. See how inexcusably people trouble me, pester me and coerce me. What should be said of this ?

Ill-fated Property.

260. S. R. V. Jayakar lent Rs. 4,000/- to a moslem purdah lady without issue. The money was not returned. S. R. V. Jayakar, to Baba:—Shall I go for the money, Baba ?

Baba :—Let us have nothing to do with such ill-fated wealth. (दुरदृष्टवित्तम्)

She lost all her wealth in 2 or 3 years and Jayakar recovered nothing.

Poverty.

261. B:—Poverty is highest riches and is a thousand times superior to a lord's position. God is the brother of the poor. Fakir is the real emperor. Fakirship does not perish, but empire is soon lost.

Providence.

262. B:—People must put full faith in the Lord's *providence*. They should not worry about food and clothing. Do not waste your life on these.

In the abode of my devotees there will be no dearth of food and clothing.

cf. भोजनाच्छादनेर्चितां वृथा कुर्वन्ति वै जनाः ।
 योऽसौ विश्वंभरस्साई स्वभक्तान् किमुपेक्षते ॥
 अभावमन्नवस्त्राणां न मे भक्तगृहे भवेत् ।
 तस्य देहकुटुंबार्थं व्यग्रोऽहं पालने सदा ॥

cf. *Gospel*.

St. Mathews Ch. VI 25. "Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?"

MORAL TEACHINGS.

Baba's Moods, as Devotee of God.

263. B :—I am myself a devotee of God, (Rangari), though the Hindus worship me. "I remember God."

264. B :—I am requesting Allah. He will comply with my request. (i.e., a son will be born to H. V. S.)

265. B :—I say things here. There they happen.

266. B :—O God, Enough. Stop the rain! My children have to go back home. Let them go back without difficulty.

Contentment and Surrender.

267. B :—God is great. He is the Supreme Master. *Allah Malik*. How great is God! No one can compare with him.

He creates, supports, and destroys. His sport (Lila) is inscrutable.

Let us be content to remain as He makes us, to submit our wills to His. *Allah Rakega Vahisa Rahena*. Take

what comes. Be contented and cheerful. Never worry. Not a leaf moves, but by His consent and will.

We should be honest, upright and virtuous.

We must distinguish right from wrong.

We must each attend to his own duty.

But we must not be obsessed by egotism and fancy that we are the independent causes of action. God is that Actor. We must recognise His independence and our dependance on Him, and see all acts as His. If we do so, we shall be unattached and free from Karmic bondage.

Damia wishes to catch at the sky ! He is not content to keep what God has given him.

Love All Creatures.

268. B:—*Love All Creatures* ; Do not fight with any ; nor retaliate, nor scandalise any. When anyone talks of you (i.e., against you) pass on, unperturbed. His words cannot pierce into your body. Others' acts will affect them alone—and not you. It is only your own acts that will affect you.

IDLENESS.

269. B:—*Do not be idle*. Work. Utter God's name ; read scriptures.

Other Moral Teachings.

*270. Baba to Chandra Bai Borker.—We should not harbour hatred, envy, rivalry or combative disposition towards others. If others hate us, let us simply take to Nama Japa and avoid them.

271. Baba to Bapu Rao, N. Chandorker.—Hearken to the words of your parents. Help your mother in her task. Speak the truth and truth alone. No one cares to take from me what I give abundantly. But they want from me what I am unable to give.

Spirits.

272. A Devotee.—Baba, do spirits really exist ?

B.—Yes. We have nothing to do with them.

273. R.A.T. one night went out. He saw a spectre under a tree, got frightened and then thinking of Baba, got courage and went back to his lodgings at Shirdi. Next morning Baba himself when meeting him referred to the topic.

B.—What did you see last night ?

R.A.T.—I saw a spirit.

B.—No. That was I.

R.A.T.—No Baba. It was a spirit.

Baba again.—That was I. Go and ask your Ayi.

R.A.T. went and asked his mother, who said that all spirits were under Baba's control.

B.—And am I not inside all of them ? Hallo ! Bhutas, etc., will do nothing (no harm) to us. Have I not told you this last year ?

MEEKNESS

274. Baba to Mrs. M. W. Pradhan.—If anyone talks ten words at us, if we reply at all, let us reply with one word.

Do not quarrel, retaliate or bandy words with anyone, giving tit for tat.

PATIENCE

275. Uddhavesa Bua (at the first interview).—Where is my Moksha Guru ? How is he to be got ?

B.—Wait for five years and you will know. How can you gulp down at one gulp an entire bread ? Wait for five years and see.

Persevering faith in case of Doubt

276. A Prarthana Samajist went to Baba. However before seeing Baba, he had a discussion with somebody else as to whether Baba had the characteristics of a Stitha Prajna as defined in Gita. This unsettled his mind and he wavered in his faith and went to Baba.

B—Syama, take him and tell him something.

Then Syama took him to his wada and gave his advice. (1) "Despise irresponsible and uninformed people's talk". (2) "Place your mind at Baba's feet". (3) "All will be safe".

Then they returned to Baba.

Baba.—Follow Syama's advice.

OVER-ASCETICISM

277. *Baba.*—Do not get over-ascetic. e.g., by giving up all food, play and exercise. Rather regulate your meals, rest, etc. cf. "Yuktahara Vihara".

278. H. S. D. wanted to fast at night and to make it a rule.

B.—Kaka, prepare food for the night and eat it.

H. S. D. gave up his idea of fasting.

Baba against unnecessary Fast.

279. One Mrs. Gokhale wished to visit Shirdi for the Scingha holiday and to fast there while staying at Shirdi as the guest of Dada Kelkar.

B.—(to Dada Kelkar) Will my children fast during Scingha festival? I cannot permit that.

Next day the lady turned up at Shirdi and sat before Baba.

B.—(himself mooting the subject) Why should we fast? Go to Dada Kelkar's, prepare Pooran Poli, eat it and give it to all in the family.

Mrs. Gokhale went back to Dada's, found Mrs. Dada was in her period and therefore she, though a guest, had to do the cooking. She prepared Pooran Poli and ate it as directed by Baba.

280. B.—(*S. B. Nachne*) Have you taken your meal?

Nachne.—This is an Ekadasi Day (which Nachne wanted to observe only on that occasion though not observing it at home, because two of the friends who had accompanied him were very orthodox and were observing it.)

B.—These two people are mad. You had better go and eat.

Nachne went to Bala Bhav's hotel; but B. B. being orthodox, the meal was refused, as it was especially before

Arathi. So Nachne returned with Bala Bhav to Mosque at Arati time.

B.—(to Nachne) Have you taken food ?

Nachne.—Baba, it is Arati time and meal can come after Arati time.

B.—No. You go and take meal. Arati will wait for you.

So Bala Bhav was forced to give Nachne his meal. After meal, Nachne and B. B. returned to Dwaraka Mayee. Just then Mavusi brought and presented to Baba a number of bidas (i. e., rolled betel and nut.)

B.—(to Nachne) Chew this.

Nachne took a bida ; but hesitated, as it is not customary to chew bida on Ekadasi Day.

B.—Never mind. Go on, chew it.

And Nachne chewed it.

Yoga and Onion-Eating.

281. N. G. C. took with him a *student of yoga* who wished to consult Baba on matters of Yoga ; but when they went to the Mosque, Baba was eating onion. And the Yoga student thought that Baba, as one who ate Tamasic food as onion, could not help in Yoga.

B.—Nana, what harm is there in eating onion, if one could digest it (overcome its tamasic effects) ?

The Yoga student noticed that Baba knew his thoughts and hence must be a master of Yoga.

How Baba made Das Ganu eat Onion.

282. The orthodox Das Ganu Maharaj disliked onions.

B.—(to Das Ganu) Prepare Pitla, sauce of onions. Give me a part and eat the rest of it.

Das Ganu.—Yes.

Next day D. G. prepared the onion dish and touched the onion with the tip of a finger and drew the finger near the nether lip as a token of tasting and then washed his finger and face. When he went to Baba,

B.—Have you eaten onion ?

D. G.—Yes.

B.—He pretends he eats ; but only touches it with his finger and brings the finger near the lip.

Baba actually showed what G. did.

B.—Ganu, you must really eat onion and not pretend.

D. G.—Yes.

D. G. was eating onion at Shirdi (as long as Baba was alive) on ordinary days, i. e., except on Ekadasi Day.

Kusa - Bhav.—Onion.

283. On an Ekadasi day Kusa Bhav (i. e., Krishnaji Kasinath Joshi of Mirzgaon) sat by Baba's side.

B.—What do you eat to-day ?

Kusa.—Nothing. To-day is Ekadasi.

B.—What does "*Ekadasi*" mean ?

Kusa.—A day for '*Upavasa*'.

B.—What does *Upavasa* mean ?

Kusa.—It is just like "*Rojas*".

B.—What is Rojas ?

Kusa.—We fast i.e., do not eat anything except Kanda Moola. (meaning sweet potatoe etc.)

B.—Oh, Kaanda, (i. e., onion) you eat. Well, here you have onion. Eat it.

Kusa.—(finding Baba forcing on him unorthodox food) Baba, if you eat it, I will.

Baba ate some ; and Kusa Bhav ate some ; and then visitors arrived. Baba wished to have some fun.

B.—Look at this Bamniya (corrupt and contemptuous form of the word Brahmin). He eats onion on Ekadasi.

Kusa.—Baba ate it and I ate it.

B.—No. I ate Kanda i. e., sweet potatoe. See.

Baba then vomited out sweet potatoe.

Kusa Bhav seeing the miracle, voraciously swallowed the sweet potatoe as Prasad. Baba beat him and said,

“Rogue. Why do you eat the vomit ?”

But Kusa did not mind the blows. Baba's heart melted.

B.—(placing a palm on Kusa's head) I bless you. Think of me and hold forth your palms. You will have my prasad.

KUSA BHAV now holds up his empty palms and warm UDHI (Baba's Prasad) falls from it, and this is given as Baba's Prasada UDHI by Kusa Bhav.

Dada Kelkar and Onion.

284. *Dada Kelkar* an over-zealous Brahmin abhorred onion and in his over-zeal objected to visitors at *Sathe Wada* using onion. He fell foul of *S. B. Nachne's* mother-in-law for using it. Then his grandchild had sore eyes.

D. K.—Baba, the child has sore eyes. What should I do?

B.—Use onion for fomenting the eyes.

D. K.—Where can I go for onion?

B.—Take it from this mother (pointing to *S. B. N.'s* mother-in-law.)

S. B. N.'s Mother-in-Law.—Baba, D. K. abused me for using onion. So I do not like to give him anything. If you order it, I will give.

B.—Give.

Then the lady gave the onion and Baba, through her, humiliated D. K. for his intolerant overasceticism.

Hospitality.

Baba shares food and smoke.

285. (a) B :—(to *Kolambo*) Boy. Come near. Why keep afar? Have a smoke.

286. (b) B :—Feed the hungry first. Then feed yourself.

287. (c) B :—(By way of joke about A.D.) Oh, it is his habit. He eats sweet things by himself i.e., without sharing them with others cf. *Eka Swadu Na Bunjitha*.

288. (d) Baba added.—Am I not near you at meals? Do you give me a morsel?

(e) cf. Baba's interpretation of Athiti and advice to N. G. C. (vide *ante*).

HARMONY

289. B.—If you avoid rivalries and bickerings, God will protect you.

Return not evil for evil. [i. e., Do not say “Better with a blow in the teeth of a wrong.”] Return good for evil.

Other's words cannot harm you.

Industry and Patience.

290. Baba.—Life is lived in vain if no Yoga, Yaga, Tapas and Jnana be achieved.

291. B.—(in a message to a Devotee) Will you sit idle (merely) eating your food. Have Saburi (patience and courage).

292. B.—(to some one to his face) Our (your) end will get so bitter or wretched. Once or twice, I will warn. The end will be hard indeed if one does not heed the advice given. Even the child in the womb, we will cut to pieces and throw away if it falls athwart.

Baba's Tapas of Plank Vigil at the Mosque.

293. Once Baba talked of the plank, he used to lie upon. It was only 5 feet long and about 15 inches broad, and lamps were loosely placed on it. It was suspended from the rafters of the ceiling of the mosque by weak shreds of cloth. The wonder was how it could support

him, and another wonder was how Baba could swing himself up into it (it was hung up 6 or 7 feet high) and jump down from it, without upsetting the lamps and snapping the shreds. Das Ganu and others went to see the wonder and Baba in anger or disgust, broke the plank to pieces.

H. S. Dixit offered to give Baba a cot then to lie upon.

B.—No. Am I to lie on a cot, leaving Mahlsapathy on the floor? Far better would it be that I should be on the floor and that he should sleep higher.

Dixit.—I will give two planks, one for you, one for Mahlsa.

B.—He will not sleep on a plank. He will sleep only on the ground. Sleeping on the plank is no joke. Who will sleep keeping eyes open, all awake like me? Only such a person can lie on the plank.

When I lie down on the ground, I ask Mahlsapathy to sit by me and keep his palm on my chest. So you see that a plank will be of no use to him. "I lie down making mental Namasmarana." So, I say to Mahlsapathy, "Feel it by placing your hand on my heart. If you catch me napping, wake me up." Such was and is my order to him.

[The ordinary sleep is a hindrance to the Yoga trance; it resembles in some respects, but the heart-beat at the Namasmarana stage of trance differs from the heart-beat of natural sleep.]

Advice to Sadhakas.

294. Baba, to Abdul:—Eat very little. Do not go in for a variety of eatables. A single sort i.e., dish will

suffice. Do not sleep much. Have Dhyan on what is read. Think of Allah.

SCANDAL.

295. When a devotee of Baba was reviling another behind the back, Baba went out and met him near Lendi.

Baba.—Do you see that ?

Dev.—It is a pig.

Baba.—What is it doing ?

Dev.—Eating filth.

Baba.—You see with what gusto the pig is gorging itself on night soil. Behold how it revels on human ordure. But we feel it disgusting. That is your conduct. People fret and fume against their own brethren and kinsmen to their hearts' content. After performing many deeds of merit, one is born a man. Is he to go to Shirdi and yet commit moral suicide ?

296. B.—(to Mathradas, who had been indulging in scandal at Sagun's tea shop) What was Sagun saying ? Mathradas felt ashamed.

B.—The good and the wicked alike come here. Why draw their frailties and foibles to public notice, by depicting them.

AHIMSA.

(a) Mahlsapathy and Bitch.

297. One day Mahlsapathy hit a bitch full of sores with a stick and he went later to Baba.

B.—Bhagat, there is in the village a *bitch* sickly like myself and everyone is hitting it.

Mahlsapathy felt that Baba was rebuking him and so repented for his mistake.

(b) H. S. Dixit and Serpent.

298. H. S. D.—*The serpent kills people ; so, when one sees a serpent, should he not kill it ?*

B.—No. We should never kill it. Because it will never kill us unless it is ordered by God to kill us. If God has so ordered, we cannot avoid it.

(c) Mercy to Mad Dog.

299. In Vaisak 1917 a small dog bitten by a rabid dog began to chase big dogs. The villagers club in hand, then chased the small dog. It ran through the streets and finally got into Dwaraka Mayee, stood behind Baba and made him its sanctuary.

Villagers.—Baba, that dog is mad. Drive it out and we will kill it.

B.—You mad fellows, you get out. You want to persecute and kill a poor creature.

Thus Baba saved the life of that dog and it proved to be not rabid.

Non-Resistance to Evil.

300. (a) Baba, to Attai.—Aunt, let him eat. It is only Anna (your own father) that eats (what he has gifted to you.) Do not sue him. God will give you plenty.

(b) B.—(to H. V. Sathe, who was pushing down Nana Wali the aggressor) Saheb, do not do so.

(c) JAVAR ALI EPISODE—See No. 304.

Baba's Humility : Guru-Baba is not and is God.

301. Baba (in 1917) had with him Mrs. T. and her son *Master T.*

Baba.—Boy, give me eight Rupees Dakshina.

Boy (M. T.).—Baba, I have not got Rupees eight.

Baba.—Go and get it from Bapu Sahib Jog.

(Master T. went to Jog and found him reading Dhruva Charitra and commenting on it. Jog said "Saints, though not God, have some powers derived from Him etc."—The boy angrily started back and came to Baba.)

M. T.—Baba why did you send me there ?

Baba.—What is the matter ?

M. T.—They are vilifying you there, saying that you are merely man and not God.

Baba.—Then what is the untruth in that ? Hallo ! What am I ? A petty fakir ! I am not God. How great is God ! No one can compare with him.

M. T.—You deceive us by speaking thus. We fully believe you are God. If anyone belittles you, how can we endure it ? Is it not true that we should not stay even a second where saints are derided ?

Baba.—Yes.

M. T.—God is not angry, if He is spoken ill of. But He will not endure it, if His devotees are spoken ill of. Is that not so ?

Baba.—Yes.

M. T.—Then what is the good of listening to a discussion whether such and such a saint is great, and such other is not?

Baba.—You should not stop even one second at a place where anybody talks ill of a saint.

Baba (stroking the boy's head affectionately).—Read Pothi ; Have Nama Japa.

M. T.—If I break off in the middle, I incur sin. (प्रत्यवाय) So I will not.

Baba.—(to the lady) Mother, I have to take the entire responsibility for your son.

Lady.—For all of us, it is you that take care. (Both bowed to Baba. Then some others came.)

Baba.—(to those).—I have to take thought for my devotees. And if a devotee is about to fall, I stretch out my hands, and by four, four hands lift him and support him thus. I will not let him fall.

M. T. :—Baba, just now you said you are not God but a petty Fakir. How then can you have four hands?

(Baba did not reply, but smiled and looked at M. T. with love and approval.)

BABA'S HUMILITY.

302. Baba (to his *own devotees*).—

Your servants' servant I am. I am your debtor.

I am purified by your darshan. It is great grace on your part to have given me the sight of your feet. I am a worm in your excreta.

Curtis' Visit.

303. When a Revenue Commissioner and a host of other officials were on the way to see him :—

Baba.—Rogue ! What is there to see in me ! I am only a fakir, with normal limbs and organs.

Javar Ali.

304. Let the man (*Javar Ali*) claiming to be a Guru claim. Let us be humble as *sishyas*. We must depend upon somebody, or have somebody depend upon us. Other courses will not lead us to the supreme goal.

[Javar Ali, a learned Moulvi came to Shirdi (between 1880-1890 probably) and asked Sai Baba to become his disciple and accompany him to Rahata. Baba who had even then a body of Hindus either revering him or worshipping him, nevertheless accompanied Javar Ali to Rahata and stayed there for 2 or 3 months serving Javar Ali. His Shirdi devotees then took him and Javar Ali to Shirdi. By Devadas' cleverness, Javar Ali saw that he was not respected by his Hindu hosts and had to leave Shirdi. After that, Baba spoke the above words.]

Nana Wali.

305. Nana Wali, coming near Baba who was seated on his gadi or mattress said.—Baba, get up. I am going to sit on your gadi.

Baba got up and then Nana Wali sat on the gadi. After sitting awhile, Nana got up.

Nana.—Baba, take your seat on the gadi.

Then Baba sat and Nana Wali fell at his feet. .

Baba did not show the faintest displeasure at being dictated to.

ALMS GIVING.

Alms giving with Suavity and Straightforwardness.

306. B.—Nana, I will give you one more lesson.

N. G. Chandorkar?—Very good.

S. B. :—Nana, if anyone begs of you anything, if that be in your hand or power, and if you can grant the request or get it granted, do so. Do not say 'No'. If you have nothing to give, then, give a suave negative. Do not mock or ridicule the applicant nor get angry with him. If you do not like to part with what you have, do not say falsely that you have nothing. Decline to give it in polite terms and say circumstances or your desires stand in the way. Will you remember this lesson or forget it?

N. G. C.—What is the difficulty in this? I shall remember.

S. B.—This lesson is not quite so easy as it may seem.

N. G. C.—I will keep it in mind.

Sometime later, Nana, who had promised to pay Rs. 300/- for charity to be done at the Kopergaon Datta temple did not bring the money and therefore avoided a visit to the temple, which was on his way to Shirdi. He, with the approval of his friend, took a detour through a very thorny path, as a result of which he and his friend ran thorns in their bodies. When they reached Shirdi, Baba would not talk to them.

N. G. C.—Why don't you talk to me?

S. B.—Nana, when a man says he will remember the lessons I taught him but really does not, how can I talk to him?

N. G. C.—Baba, I remember all your lessons.

S. B.—You gentleman, you evade—seeing ‘Sircar’ (God Datta) and take a detour. Why? Because the saint will ask for Rs. 300/-. Is this the way to remember my lesson? If you have not the money, if it was not easy to arrange to get it, you have only to tell him that fact. Will that saint eat you? But what device is this, to avoid the temple of God for fear of the saint demanding money? Well then, have not thorns pierced your feet and body and the posterior part of your sapient friend? How can I talk to such a person?

(b) Alms Giving without Arrogance and Anger

307. S.B.—Nana, to-day I will give you one more lesson.

N. G. C.—Good.

S. A.—Nana, if anyone comes and begs for anything give him as much as you can, and if that person be not satisfied and asks for more, answer him suavely in the negative. Do not pour out your wrath or display all your official authority against that person.

N. G. C.—Good.

(But one day at Kalyan, Mrs. N. G. C. was greatly provoked by the importunity of a beggar woman who refused to budge unless she was given as charity the whole stock of ‘Bhajani’ (fried and spiced grains); and Mrs. N.G.C. appealed to her husband. N.G.C. came down and called out to the peon to neck out the beggar unless she quietly accepted the quantity given and left the house.

Sometime later N.G.C. visited Shirdi, but Baba was (glum and would not talk to him).

N. G. C.—Baba, why do you not talk to me ?

S. B.—How can I talk to one who does not care for my advice or lesson ?

N. G. C.—What lesson have I forgotten? I remembered all your lessons.

S. B.—That day, when the beggar woman was importuning you for 'Bhajani', how did you happen to call for your peon to expel her and to show all your official authority. What mattered, if she remained sitting at your door, asking for more, while you refused it? What could she do? After a while she would have gone away. Instead of gently replying her, why get angry with her and call the peon to expel her ?

308. B.—If anyone is angry with another, he wounds *me* to the quick.

If anyone abuses another, I feel the pain. If one bravely endures the *abuse*, I feel highly pleased.

(c) Alms giving without discrimination

INTERPRETATION OF ATHITI.

309. (N. G. Chandorkar found that though he waited for Athities i.e., guests, for a few minutes, after the daily *Vaiswadeva*, none ever turned up and he intended to ask Baba, if the direction in the Vedas to wait for guests was a worthless direction. But when he went to Baba, the latter anticipated the query and thus spoke).

B.—Yes, Yes. Guests will come! The devil, they will.

N. G. C.—True, Baba. I daily offer the Kakabali and go out and wait for guests. They never come.

B.—Nana, the sastras are not in fault. Nor are the mantras wrong. But their true import you have not caught. You get into your head a worthless interpretation and then stand and wait for guests. They will not turn up. Hallo! Does the term 'Athiti' denote a man, $3\frac{1}{2}$ cubits high and of the Brahmin caste? Athiti is whatever creature is hungry and comes on to you, at that time, whether it is human or a bird, beast or insect. All these seek food. The real Athiti that you got, you do not regard as such. These have come to you in lakhs. Nana, give up your rotten interpretation. At Kakabali time, take plenty of boiled rice outside the house and leave it there. Do not shout or call for any nor drive any away. Whatever the creature that comes to eat, let not that disturb your mind. You get thus the merit of feeding lakhs of guests.

THE LAW OF KARMA

"As you sow, so you reap".

310. Baba to R. S. Dev.—What you sow, you reap. What you give, you get.

311. Baba to a sub-judge, convicted for corruption, who went to him for blessings for the success of the appeal against his conviction. :—Sow margosa and afterwards reap margosa. Cut off that tree.

Poorva Karma. (Deha Prarabdha)

312. B.—What you can account for, as the result of *your* present effort is the result of present Karma. What you cannot thus trace, is due to your past karma. Results accrue differently to two persons doing the same acts ; that difference may be put down to the difference in their poorvakarma.

Inexplicability of unforeseen and unforeseeable results may disappear in view of Poorva Karma. (So do not go on exulting or dejected ; nor should you blame others). Recognise the existence of the Moral Law as governing results. Therefore unswervingly follow the Moral Law. If you do not get the fruits or results of your actions now, they will come in later births. As for the Vasanas, the moral Law is inexorable and evident. So, by following and observing the Moral Law, you reach your goal—God, the perfection of the Moral Law.

Satsanga, Yama, Niyama etc.

313. B.—*Satsanga* i. e., moving with the good is good. *Dussanga* i. e., moving with evil-minded people is evil and must be avoided.

Yama, Niyama. Restrain yourself from forbidden food and drinks. (युक्ताहार) Avoid needless disputation. Avoid falsehood. Have restraint of speech.

Fulfil promises. (आर्जव)

Restrain Lust - wholly in respect of others' wives, and partly in respect of your own wife.

Enjoyment of marital pleasure is permissible. But be not enslaved by it. MUKTI is impossible to persons addicted to Lust. Lust ruins mental balance, and strength or firmness. It affects the learned also.

Unruly buffaloes are controlled by tying a log to their neck as a clog to their movements. Viveka (i.e., prudence and discrimination) must be tied to one's mind when sex attracts.

Desires must be controlled. You must master them and not be their slave. (विजितात्मा जितेन्द्रियः)

Yet you can (and must) use them, the inner enemies within limits. e. g.

(Besides Kama for the wife)

have Krodha (anger) against unrighteousness.

„ Lobha (greed) for Hari nama, uttering God's name.

„ Moha (fondness) for Mukti (salvation).

„ Matsar (hatred) for evil action ; and have no mada (pride).

DEATH

(A) Moral Teachings.

314. Baba.—Why do you grieve? Men are born to die. One day each one of us will die.

Baba.—to Appa Kulkarni's wife.

Death and life are manifestations of God's activity. You cannot separate the two, God permeates all. However, (in fact) none is born.

None dies. See with your inner eye. Then you realise that you are God, and not different from Him. Like worn-out garments the body is cast away by God. Appa wants to change his dress (kupni) before I do. Let Appa go. Do not stop him. Do not ask for Udhi.

Gain and loss, birth and death are in the hands of God. But how blindly do these people forget God! Look after life, just so long as it lasts. When death arrives, do not be grieved.

The wise ones do not grieve for death ; the fools do.

Behold! The five Pranas were lent for use till now. Now the lender claims back his own ; and they are returned. Air goes back to air, fire to fire. Every one of the five elements thus goes back to its place.

The body is (made up) of earth. See, really they are the same.

Therefore its return to the earth is not a thing to bemoan.

Birth.

315. Baba.—Birth also is similarly to be dealt with. Do not be jubilating over a birth. This is the process of creation (and goes on from the beginning). Be not moved by it.

The earth bears seeds. Clouds drop their rain on them. The sun sends his rays, and makes them sprout.

When these sprout, earth, clouds and Sun keep on their sport and happy course in all directions.

But they neither exult at the growth nor deplore the destruction of the sprout.

You should be (unaffected) like these. If you are, whence can sorrow come to you? Mukti is this absence of sorrow.

Selfishness of Sorrow.

(At the cries of an aged woman crying at the death of her husband who after intense suffering from protracted disease died thinking of Baba)

316. Baba.—Listen to the cries of that woman! “What will become of me? Who will give me cloth or food?” she says. She wholly forgets the miseries and happiness of her husband!

Death of a son, daughter etc. M. G. Pradhan.

317. Baba.—Why does the fool go on lamenting for the loss of a son? It is merely going to the earth. The body must go to the earth. Why go on lamenting for that? Scatter your fruits—Ramphal—far and wide.

—To a Magistrate.

Do you prefer me to the child? If so, do not grieve.

Sai Baba to N. G. Chandorkar (who had lost a grand-child) :—See page.

318. Baba.—(to *Bayyaji Patil*) Why should you be sorry? (for the death of your father). In five months, he will come back.

[In five months, a son was born to Bayyaji]

Re : Jnani's passing away.

319. B.—They do not talk of saints as dying. They take Samadhi. cf., Kabir.

WHEN BABA WILL NOT AVERT DEATH

Baba warns (a) Bendre (b) Cobra-bitten boy, (c) the father of the girl with slit lips; and (d) Appa Kulkarni.

(a) Baba's warning to G. P. Bendre who was to lose his eldest son suddenly in four days.

320. B.—Go and ask Buty for Rs. 10/- Dakshina.

Bendre goes to Buty and sees that Buty is calmly proceeding to bury his clerk just dead.

Baba to G. P. Bendre.—A very grievous thing has happened. Be not afraid. Be courageous. Go. Do not throw up your limbs.

[Thus prepared, Bendre did not feel the shock so much at the loss of his son two days later.]

(b) When death is an advantage, Baba does not
avert it (Cobra-bitten boy)

(Sometime after Baba revived a kid that seemed to fall down dead in mid-day heat, a woman came and cried for Udhi to save her son who was bitten by a cobra. That was not given; and the boy died. She came again and cried.)

321. H. S. Dixit.—Baba, the woman's cries are heart-rending. For my sake, revive her dead son.

B.—Bhav, do not get entangled in this. Bhav, what has happened is for good. He has entered into a new body. In that body, he will do specially good work, which can not be accomplished in this body, which is seen here.

If I draw him back into this body, then the new body he has taken, will die and this body will live. I will do this for your sake. But have you considered the consequences? Have you any idea of the responsibility and are you prepared to take it up?

H. S. Dixit desisted from pressing his request.

(c) **The girl with slit lips.**

322. In 1913, S. B. Mohile took his daughter to Baba for curing her split upper lip, which doctors could not cure,

B.—I know what for you are come. I can cure her; but it will be of no use. The girl is of divine sort (Daivi) and consequently her span of life will be very short. Next Magha Shudda Chathurti i.e., March 1914, she will expire. If on that day you are not at home and go away to your office, you will not be able to see her (alive on your return).

The girl died on that very date when the father was in his office.

(d) **Appa Kulkarni.**

323. B.—(to Appa Kulkarni) Pucca (*bilander*) thieves have come to the village. You are the first object of their attack. Their aim is to get at the principal things. Taking these, they run away.

This referred to the Cholera epidemic which was to come upon the village and in which Appa was the first victim. Appa, however, mistook it as referring to the

public funds he kept in the Chavadi and he placed a special guard over it. Appa was attacked by cholera; and he succumbed.

Trying to prevent Death-Ineffectual attempt.

324. When the Nigoj Patil's wife was seriously ill of plague, that night Baba was at the Chavadi with Mahalsapathi (Bhagat).

B.—Bhagat, do not sleep to-night. Stand and keep watching. I have to remember God to-day. Because the rude Rohilla (Death or Plague) wants to kill that woman, so I am praying to Allah.

Mahalsapathy kept watch to prevent any disturbance of or interruption to Baba's prayers; but in the course of the night, the Nivas mamlatdar came with his peons who made a hubbub and shouted that mamlatdar wanted Darshan. Their talk with Mahalsapathy and M's taking Udhi disturbed Baba, who got angry and threw away M's cloth.

B.—(After much abuse) You, Bhagat! Are you a father of a family? You do not note what is going on in the village, Nigoj (i.e., the plague attack on the Patil's wife). In such circumstances why did you admit people? Be it so. What has happened is good.

That night the Patil's wife died.

Consolation.

325. B.—To Damodar B. Rampoorkar (who had lost two children and had a son ailing at the time).—Why are you fearing? Those who are gone, are gone. Be

contented with those who survive. Fear not. Am I not near you? What then?

326. B. to H.S. Dixit (just after his daughter died). Read this Adhyatma Ramayana where Rama condoles Mandodari.

BABA AVERTS DEATH

Modern Markandeya

327. In May, June 1917, a Bombay lady and her younger son sat before Baba at Noon Arati.

B.—You must come here exactly at 2 P. M.

Boy :—Yes.

Accordingly the boy was there at 2 P. M. at the Dwaraka Mayi.

Baba :—Boy, come here. Sit at my feet on this mat. Be massaging my feet and do not let go my feet till I tell you.

Accordingly the boy went on massaging. At 3 P.M. a terrible female figure with wild dishevelled hair, begrimed face and head and a protruding long tongue shot out and moving like a dog, jumped over the compound wall and coming near the boy said :

“I want this person”.

B.—I will not give him.

She.—This exactly is the person I want.

(She then approached the boy and pulled him. Baba got up enraged and holding the boy with one hand, kicked her on the breast. She roared and ran away.)

B.—Boy, are you not attending? Do you know the woman that came? Hallo! that woman was wanting you to be given up. But how can I give? I refused.

Boy.—When this was going on, I sat benumbed like a picture. I saw everything, but my body was inert or stonelike.

(Baba declared that the female form was the goddess Cholera. And the very next morning, Baba permitted the boy and his mother to go back to Bombay. Cholera then began to rage at Shirdi.)

(B) Baba's passing away

I. Baba's first attempt to leave the World (1886.)

328. In 1886 Baba said to Mahalsapathy :—I am going to Allah. Take care of this body for three days. If I return, I will look after it myself thereafter. If I do not, inter this body thereafter in that open land (pointing to an open land) and place two standards there to mark the place, where my body is placed.

Then Baba's breathing, pulse, circulation, all stopped and the body became a corpse. The Village Officers and Police held an inquest and orderd Mahalsapathy to bury the body; but he prevented it, thus averting a catastrophe which befell Sankaracharya's body—a catastrophe that was in Sankaracharya's case remedied by a Goddess. On the third day consciousness returned to Baba. Breathing began and the abdomen was seen moving. Then Baba's eyes opened and his life was restored.

II. 1916.

329. In 1916 Vijayadasami Day (October) Baba was in a rage. He tore off all his clothes and threw them into the fire (Dhuni) before him and stood there stark naked. Baba with red eyes shouted : "Fellows, decide for yourselves now if I am Moslem or Hindu." After two hours of this rage, Bagoji Scindhe, his leper companion tied a langoti to him and said :—"Why all this? To-day is the festival of Simolangan". Baba, striking the ground with his baton :—*This is my Simolangan* (my going beyond the boundary of life.)

People could not understand his meaning then, but it was on the Vijaya Dasami Day (of 1918) that Baba crossed the boundary of life.

In 1916 before Vijayadasami, Baba had been seriously unwell and the rumour got abroad that he was about to die. And the devotees conducted a sapta at Shirdi with mass feeding for the recovery of his health. Thereafter he recovered ; but when Nana Sahib Nimonkar came there, on his way to Poona,

B.—Nana, you stay here, bury me and then go.

Baba would not allow Nana Nimonkar either to go back to Nimon or proceed on to Poona.

Shama intervened on behalf of Nimonkar and asked Baba for leave for his going away.

B.—Shama, do you want to kill my people. Is Kaka (Nana Nimonkar) eating away your father's property ?

Shama.—But his daughter-in-law is pregnant and requires help.

Baba (addressing Nimonkar).—Hallo Kaka, why are you anxious? *God will help.* Bury me and then go.

His daughter-in-law had no help. Suddenly at 10 p.m. one night, she felt that pains were coming and was at once taken in a tonga to the Poona Municipal Maternity Hospital and left on a bed. The nurse went away to some other room at 11 p.m. And in the nurse's absence, she was delivered of a male child without any help. Baba said to Nana Nimonkar at that time at Shirdi. "There was a woman. She was taken to a place. There she was delivered safe of a male child."

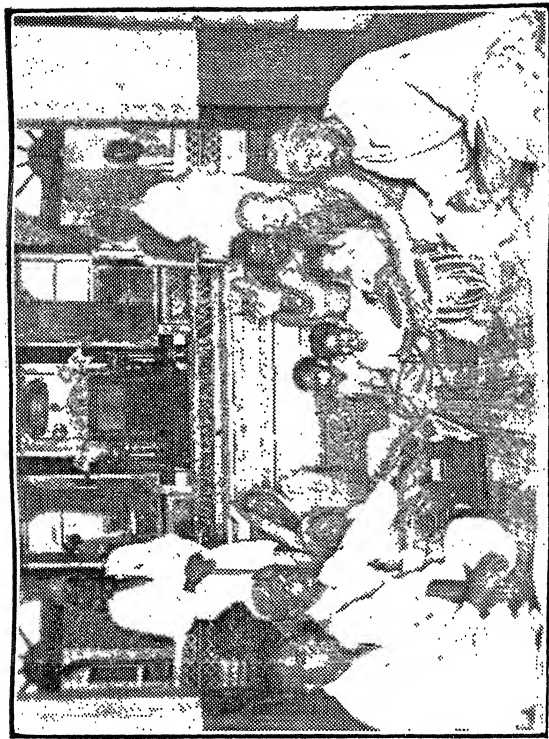
III. Baba's passing away : 1918.

330. Baba had told Uddhavesa Bua some months back not to be "paying his fortnightly visits" and bade him final farewell. In Dasara time, Baba was unwell, for a number of days, as also Tatya Patel. In the earlier part he went and begged food in the accustomed places supporting his body on some others. During the last two or three days, he was not able to go out.

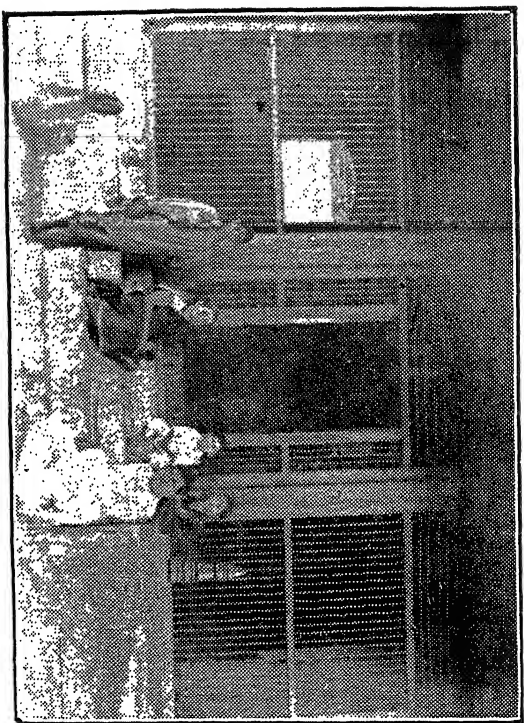
On the 15th October 1918, i. e., Dussera day, after Arati was over,

B.—You, Kaka (H.S.D.) Buty, etc., go for your meal.

And then they left. After they left, Baba sat upon his bed, reclined on Bhayyaji's lap and said: "I am going. Carry me to the Wada. All Brahmins will be living near me", and then breathed his last. Nana Nimonkar poured water into his mouth; but the water came out. It was about 3. p.m. The day was no doubt Vijaya Dasami, but Ekadasi had begun at that time.



BABA'S SAMADHI (POOJA TIME)



BABA'S DWARAKA MAYI (MOSQUE) FRONT

In anticipation of his passing away, he gave gifts (*dana*) in the morning of that *dasami*. He sat up and paid from his pocket first Rs. 5/- and then Rs. 4/- to Lakshmi Bai Scindhe, who was daily preparing and giving him food and daily receiving Rs. 4/- from him. A few days before Baba passed away, he sent Rs. 200 for feeding of fakirs and the chanting of prayers with drum beating, at a holy place. He sent word to another Moslem saint in these terms, "The light that Allah lit, he is taking away". That saint received the intimation with tears.

Rama Vijaya had been read during the 14 days of Baba's illness i. e., on the 9th, 10th, 11th day of Dasara within Baba's hearing, as he had said that "Mrityunjaya would be pleased" thereby.

On the night of Dasara, Baba appeared in the dream of Lakshman Mama and said :—Get up quick and do my Kakada (morning) Arati. Jog thinks that I am dead, and he will not come.

And Lakshman did the morning Arati in spite of the protest of the Maulvis. Jog resumed the noon Arati on the 16th October 1918.

IV. Baba's Samadhi and Temple.

331. One night both Shama and Bapu Saheb Buty dreamt that Baba wanted the latter to build a wada and a temple. H. S. D. went to Baba to verify this with Shama.

S.—Deva, what mysterious wonders you are working ?

Baba, (shutting his ears) :—I am in my own place and say nothing to anyone.

Then Baba was asked for permission to build and he gave it.

Later Buty wanted to instal Murlidhar's image in the central hall without having a special garbagriha. When Baba's consent was asked,

B.—After the temple is built, we will reside there.

When Baba was unwell and fast approaching his end, he said to Bayyaji and others, "I am going. Place me in the (Buty) Wada. Brahmins will reside near me".

Buty did not wish to reside there or introduce Murlidhar after Baba passed away and he agreed to Baba's remains being placed in the Wada. Then Hindus and Moslems had a hot contest as to where Baba's mortal remains should be interred and the local Mamlatdar ordered a plebiscite to be taken through mahajars. The Hindus, by a large majority voted that Baba's remains should be placed in Buty wada and that was done. Baba's Samadhi is now there.

(C) SADGATI

(1) Blind man.

332. A blind man went to Baba for restoration of sight. Baba did not give him any encouragement and so he went out of the Mosque. He was then admonished, that restoration of physical sight to a man in his position, with only a short span of life before him, perhaps, is undesirable, as restored sight may merely develop desires and that his appeal to Sri Sai Baba should be for the grant of spiritual vision. The man returned and said, "I do not want my physical sight. Please take me under your protection and give me the inner vision".

Baba :—Stay on.

The man stayed for a month, improved spiritually and died.

Baba.—This man is not dead. It is only his wife, (ignorance) that is dead. He has attained.

(2) L. K. Noolkar.

333. Lakshman K. Noolkar, who was Sub-Judge at Pandharpur in 1909, while N. G. C. was Deputy Collector there, was being induced to go to Shirdi by the latter.

L. K. Noolkar.—I cannot go until I get a Brahmin cook, and good Nagpur oranges for presentation. I can find neither of these.

N. G. C.—Baba's grace will provide.

That night a Brahmin cook came to N. G. C. and wanted service and was referred to Noolkar who engaged him. In the morning Noolkar found a parcel of excellent Nagpur oranges and no trace could be found as to who the sender was. Any how, Noolkar, convinced of Baba's miraculous powers of providing the needful, started with N. G. C. and went to Baba.

Baba.—Nana, who is this notorious crazy person whom you have brought with you ?

Next day when Noolkar visited Masjid, Baba was in a furious mood and seizing his head, knocked it against a pillar saying “ तुझा सत्या नाश हो इल ” (your existence or truth will be lost or your unreality will be lost.)

Noolkar was much afraid ; but N. G. C. gave an optimistic interpretation of these occurrences.

That night Noolkar suddenly got up and asked Nana for betel, which Noolkar was not ordinarily using. Just at that time, Baba was at the mosque far away.

Baba, to some one present.—Take these four bidas, (i. e., rolled up betel) and go and give them to an old man at Chandorkar's, who needs the betel.

The sudden appearance of that man and the delivery of the bidas convinced Noolkar that Baba was his Antar-sakshi and thenceforward Noolkar's faith was greatly strengthened and he stayed on at Shirdi. Noolkar's death suddenly came on rapidly. Sacred literature was read within his hearing, as he approached his end. Baba's Pada Theertham also was brought and given to him and he died with his attention centered on Baba.

Baba, referring to Noolkar's death :—Tatya, (Noolkar) has gone in advance (of us). He stayed here as I directed. His life's goal has been reached. He will be born no more.

(3) Vijayanandaswami

334. Vijayanandaswami, a Madrasi started from Madras on pilgrimage to Manasarovar.

He visited Baba at Shirdi *en route*. Here one Somadevaji, a swami of Haridwar frightened the Madrasi and made him waver about his trip, by describing the difficulties of the pilgrimage—viz., plenty of snow, change of language every 100 miles of the journey, the suspicious and hostile nature of the Bhutan men (and through Bhutan the way lies).

Then when Vijayananda went to Baba, Baba cried out, "Turn this useless Sanyasi out".

The man left the masjid ; but watched Sai Baba from the mantap and was very well impressed with Sai Baba. He was then graciously received by Baba. Then a letter came to him from Madras that his mother was very ill and that he should go and be with her. The sanyasi wished to go and be by her side in her last moments and so asked Baba for permission. But Sai saw the future better than this Madrasi and said, "If you are so fond of your mother, why did you assume the garb of a Sanyasi ? The ochre color and "Mamata" i. e., attachment cannot go together. Go and sit at your quarters. Wait for a few days courageously. We shall see then about the future. In your *Wada* (i.e., building) there are many thieves. Bolt your doors and be on your guard. They will carry away everything. Wealth, kith and kin etc., are all transient—attended with fear. Utter renunciation alone leads to Bliss. Begin "Sapthaha" of *Bhagavata* from tomorrow. Do three of these "Sapthaha"—devoting body, speech and mind to it ; meditate on it. That will quench all vasanās ; all illusion will end." Vijayanandaswami started his Bhagavata Parayana Sapthaha from the next day, right seriously. After two Sapthahas i.e., 14 days, he was too much exhausted and weak and so spent 2 days at his quarters. The third day he breathed his last on Bade Baba's lap.

This is how Sai Baba ensured his sadgati, foreseeing his end.

(4) Mrs. S. B. Dhumal

335. Baba to S. B. Dhumal.—The next masik you perform for your wife, perform at Shirdi and I will give her Sadgati. (And the masik was performed.)

(5) Mrs. Upasani Maharaj.

336. When Upasani Maharaj's wife died about the end of January 1912, Upasani M. came much perturbed to Baba and said, "Here is Rs. 10/-." Please do something to give Sadgati to my wife.

B.—Keep the money. She (her spirit) has already come to me. What has to be taken from you has already been taken.

(6) Sadgati to Animals : A she-buffalo.

337. Baba to Mrs. Jog :—You will get a buffalo coming to you. Give it plenty of Pooran Poli with plenty of ghee.

Mrs. Jog.—How am I to make out that buffalo ?

B.—It will itself come to your door.

Mrs. Jog.—So many buffaloes pass by my door.

B.—When you finish making the required number of Pooran Polis, that buffalo which comes to your door is the one.

Mrs. Jog.—I have two doors, Northern and Southern.

B.—It will be at the Southern door.

Mrs. Jog finished making Pooran Poli ready painted with ghee at noon that day. Just then a buffalo was at the Southern door. Mrs. Jog placed all the Pooran Polis before it. The animal ate the whole and fell down dead. Mrs. Jog was in terror, afraid of being charged in the next world with sin and in this world of being troubled by the owner or by Government. She went to Baba and mentioned the facts and her fears. Baba allayed those fears.

B.—That she-buffalo had exhausted all her vasanas except the desire to eat plenty of Pooran Polis with ghee and when that desire was satisfied, her vasanas were exhausted and she passed away from the buffalo body. Go home. There is no reason why you should feel worried. You have only released it from this body.

POWERS.

Baba on Powers, Siddhis or Yoga Marga.

338. Baba, to one who by Pranayama etc., had developed clairvoyance and had seen fire in his Dhyana room when his distant mill was burning wished to point out the danger of being attracted by the desire of Siddhis, and said:—Why are you gazing at the Strumpet's performances? I can never exhibit tricks. It does not behove us to dally with a strumpet.

Baba restores sight

339. In 1916, Vittalrao, Y. Deshpande took his grandfather who was stone blind of both eyes to Shirdi and led him by both hands to Baba. The grandfather bowed and said, "Baba, I cannot see."

Baba.—Yes, you will.

Baba.—Give me four rupees Dakshina.

V. Y. D. went out to change a note. Then Baba placed his hand on the old man's head and his sight was fully restored.

Old man (with tears of joy):—Baba, your kindness is wonderful. Your sakthi is wonderful. I can see everything now.

Baba.—Take Udhi and then go.

The old man went back into Shirdi and from Shirdi to Bombay with clear vision requiring no assistance.

Baba restores sight (temporary)

A woman of Bassein came to Baba. She was blind. At the mosque she said, "Baba, my wish is to see you with these eyes." She was at once able to see Baba. She then went out and blindness returned.

Anticipating a storm

340. In Vaisak 1914, Bhima went from Bombay to Baba desirous of seeing some chamatkars of Baba. When afternoon Arati was over,

Baba.—All of you clear off. You must remain inside your lodgings and not wander about in the open and you must come again when sent for.

When Baba said this, it was clear weather. But very soon a furious gale blew ripping off the zinc sheets on the top of buildings and threatening to blow down houses. It stopped in 15 minutes however. Then there was a little shower and a few minutes of cloudy weather. Thereafter the sun shone with fierce heat. Then Baba sending for all said :—

"Are you terrified?" Then Bhima fell at his feet and cried for joy.

Baba.—Do not fear. This is the play of God. Many more of such plays you may see.

Baba's control over Storm.

341. On another stormy occasion Baba (addressing the storm in a loud and thunderous voice):—Stop, stop all this !

In a few minutes, the storm ceased and there were no more rains and wind. The sky became clear.

Baba's control over Fire (a) Kondaji's stack

342. Baba (circling Kondaji's stack with a thin line of water).—Only this stack will be burnt, and no others.

Only that stack was burnt, though other stacks were near and a wind was blowing.

(b) Fire in the Dhuni

343. Baba.—(to the *fire in the Dhuni*, the flames of which were seen to be reaching the rafters above, while Baba was beating a pillar nearby with his stick). Get back, get back. Forbear, forbear.

The fire immediately slowed down and became normal.

(c) Baba controls Fire and Heat.

344. When on a hot summer noon, people finding the atmosphere too hot, left the mosque and only five remained,

Baba.—(addressing the five) You go, and sit near the fire.

They did. In a few minutes the atmosphere inside became cool and a cool wind was fanning them.

Baba's control over Departed Spirits and Guidance of them

345. Baba.—There was a girl playmate of mine. She was an artist. She died and was buried. As I was passing by her tomb, I stopped and passed a night near it. Then she accompanied me. I kept her in a babul tree first, and then brought her to Shirdi.

Materialisation

346. G. K. Gadgil, when transferred and ordered to join his new station, sat in the Railway carriage and regretted he could not go to Baba before joining. Suddenly a packet of Udhi fell into his lap. On his return to Shirdi,

Baba—(to Chidambar Keshav Gadgil) :—You could not come. So I sent you Udhi. Did you not get it ?

347. Baba—(to Kusha Bhav):—Kusha Bhav, think of me and at once I am near you. (Whenever Kusha Bhav thinks of Baba, Baba's Udhi pours out from Kusha's folded palms. See under "Over—asceticism": Onion.)

गंगा यस्य पदेऽङ्गवा.

348. Das Ganu wanting to go to Godavari (called Ganges by the people) said to Baba :—"Baba, this is Mahasivarathri. I want to have Gangasnan at Singaba, three miles from Shirdi.

B.—Why should you go there ?

D. G. was at once dejected.

B.—Ganga is here at my feet. Do not go.

D. G. was again cheerless, because, though he had written that Baba was God Vishnu, his faith in that statement was very, very weak.

B.—Come here, hold your palm near my feet. .

D. G. did so. Lo and behold ! A thin stream of water poured out from Baba's feet on to the palm and D. G. had a palmful of water. Here was Ganga and D. G. sprinkled it over his head.

Power to give Power

349. Baba.—(to N. G. C., who was giving medicines to all sorts of people for all diseases for one year) Give the same medicine for everything.

Thereafter N. G. C. gave sublimate of alum for scorpion sting, snake-bite and all sorts of troubles and cured them.

उपलादभवज्जलम्.

350. *N. G. Chandorkar* was climbing Harischandra Hill on a summer day, and was seized with thirst. No water was available anywhere in that place. N. G. C. :—“If Baba were here, he would give me water.” At that time Baba was at Shirdi, 40 miles away. At the Shirdi mosque,

Baba.—Nana is thirsty. The heat of summer is great. Should we not give him at least a palmful of water ?

The devotees present there could not make out why Baba talked like that. But on the hill Nana saw a Bhil coming down.

N. G. C.—Bhil, I am thirsty. Can't I get water to drink ?

Bhil.—Under the very rock you are sitting on, there is water.

So saying the Bhil left.

That rock was shifted and below it, was a palmful of drinking water. N. G. C. drank it.

Many days later N. G. C. went to Shridi.

Baba.—Nana, you were thirsty. *I gave you water.* Did you drink it?

T. D. Jethabhai—Seeded Grapes become Seedless Grapes.

351. Takkar Dharmsey Jethabhai, the Sait under whom Kaka Mahajani was serving, came, out of curiosity, with Kaka to see Baba. They brought with them grapes with seeds and presented them to Baba. Sait wanted to see some of Baba's miracles; but did not want to pay dakshina.

Baba.—Here Sait, take some of these grapes and eat them.

The Sait was much confused. He put the grapes into his mouth; but did not know what to do with the seeds. He could not spit them out into the Masjid. So he put them into his pocket, which also, he did not like. He wondered, how if Sai were a saint, he could be ignorant of his dislikes. At once,

Baba.—Here are more grapes, take them.

So saying, Baba gave them more of the grapes, which they themselves had brought. Sait holding the grapes in hand wondered what to do.

Baba.—Eat it.

Sait put the grapes into his mouth and found they were seedless. He wanted Chamatkars and here they were.

First Baba knew his thoughts and next he converted seeded grapes into seedless grapes.

Then Shama introduced the Sait to Baba as Kaka's master.

B.—How is he Kaka's master? Kaka has a different master, who gives him bliss.

After Arati, Sait wanted to go away with Kaka, who was usually detained for days by Baba. Shama asked for permission. Baba then spoke in his characteristic fashion.

B.—There was a fickle-minded gentleman, very rich and healthy. He took on his head needless burdens and carried them hither and thither and had no peace of mind. He drops his burdens and resumes them. His mind is not steady. I took pity on him and say, "Now if you like, place your firm faith in one place. Your present rambling and confusion are useless."

Dharmsey found that this was an exact description of himself.

Then Baba asked Kaka for Rs. 15/- dakshina and received it.

B.—If I take one rupee of dakshina from anyone, I have to return it to him tenfold. I never take anything *gratis*. I do not ask everyone indiscriminately for dakshina. I take only from him, who is pointed out by the Fakir. If any one is indebted to that Fakir, money is got from him. The giver gives, but really sows his seed, the gift to reap a rich harvest later on. Wealth is merely means to work out dharma. If one uses it merely for personal enjoyment, it is vainly spent. Unless you have

given wealth, you do not get it now. Dakshina is asked because wealth has been given. The giving of dakshina advances Vairagya and thereby Bhakthi and Jnana. What am I doing? Receiving one and returning it tenfold!

Sour and not Sour.

Judge one day prepared at Shirdi, some lime juice syrup to offer it to Baba and first tasted it. He found it not sour at all. He then took it and gave it to Baba. Baba (after tasting it), to H. S. D.:—Kaka see how sour it is. H. S. D. and Judge then tasted it and it *was* sour. Judge was mortified.

Baba:—No. I was only joking. Now taste it.

Again H. S. D. and Judge tasted it. This time, it was not sour at all.

Manifestations. Appearance (1) to Mahlsapathy at Jejuri

352. Mahlsapathy went on a pilgrimage to Jejuri with his Palki. Plague was raging there. M. and his companions set down the Palki and in great dejection M. sat leaning against his Palki. He thought there was someone behind. He turned and saw Baba, who at once disappeared. He told his companions that Baba was with them. They all got bold and stayed on for four days, none of them being afflicted with plague and they went back safe. On their return,

B.—Bhagat, you had a fine pilgrimage. You sat leaning against the Palki. At that time, I had come there.

Thus Baba assured him that Baba actually was present at Jejuri with his wonderful powers and that M. was

not under any hallucination or delusion, when he had the vision of Baba.

(2) To Mule Sastri as Dholap Maharaj.

Baba appeared as Dholap Maharaj, the guru of Mule Sastri, to overcome Sastri's prejudice against Baba at the mosque.

(3) Baba assumes objector's father's voice.

353. Kaka Mahajani's friend who was a believer in Nirakara worship alone and objected to all worship of forms, agreed out of curiosity to go with Kaka to see Baba. He stipulated, however, that he would neither bow to Sai nor pay any Dakshina. As that friend was getting up the steps of the mosque at Shirdi, Baba said कां यावेजी i.e., Welcome, Sir !

But the voice that fell upon the friend's ears was that of his father and thrilled him with joy. He at once fell down and placed his head upon Baba's feet.

Baba asked Kaka thereafter, twice for Dakshina, but did not ask this man, who thereupon whispered to Kaka that he wanted to give Dakshina.

B.—What is your friend saying ?

Kaka repeated his words.

B.—He has not been asked because he was unwilling to give it. But if he wants to give it now, he may.

Then the friend paid Baba Rs. 17/-.

B.—(to that man). It is Teli's wall that separates you from us. Pull it down and we can see each other clearly face to face.

Then Kaka and his friend were starting and the weather was cloudy and threatening.

B.—Shama, let them go without fear or anxiety. There is no trouble from rain on their return journey.

There was no rain till they reached the train, despite the clouds and thunder.

Baba appears as or identifies with himself other saints.

354. S. B. Nachne's brother and family were anxious about a very serious operation, which was just being performed at Bombay on his brother. Then a Sadhu appeared at Dahanu and was given food by Nachne's sister-in-law. She kept aside Bendi Baji, (lady's fingers' dish) as not fit for presentation ; but the Sadhu himself called for it and it was then served. The Sadhu then went away blessing them and telling them that the operation at Bombay was safe and successful. Three years later, Nachne went to Baba. Then,

B.—I had been to this man's house (pointing to S.B.N.) for a meal. He did not give me Bendi Baji.

That saint was obviously Hindu and markedly different in features from Baba.

355. Balakrishna G. Upasani Sastri, professor of Sanskrit, went to Hardwar and Tapovan (Swargashram) and saw a saint who told him that a saligram held as a heirloom by the Upasanis for many generations had been given by him. When asked about his identity, that saint said in Hindustani, " Lo ! There was a tree (or log). One

came down. The other went up. You will come to know". And then he went out of sight.

Many years later, at the end of 1911 he was going about to trace the whereabouts of his younger brother, Kasinath, now known as Upasani Baba. He alighted at Kopergaon at the request of the local mamlatdar who sent him to Shirdi. When he went to Baba,

B.—Go to Khandoba's.

B. G. U.—When I have seen you, Baba, I have seen all the Gods.

Again Baba.—Go to Khandoba's.

When B. G. U. came out of the mosque and mentioned Baba's order, people told him that Kasinath Upasani Sastri was at Khandoba's. Thus Baba without being told, found out B's relationship and quest. When B. returned to Baba, Baba spoke in Hindustani the same words that were spoken by the sadhu at Tapovan.

"There was a tree (or log). Two persons went up over that. One came down and the other went up."

Sai Baba thus showed that he was the Tapovan saint.

Baba identifying Himself with Anasuya and Datta.

356. In 1911, on Datta Jayanti day Balawant Kohojkar went to Baba at Shirdi. At 5 p.m.,

B.—I am having pangs of labour and cannot bear the pain. So saying, he drove everyone out of the mosque.

He was evidently identifying himself with Anasuya. A little later, Baba called all people in. Kohojkar went first

and on Baba's gadi saw not Baba, but a small charming threeheaded baby (i.e.) Datta. In a moment, Datta disappeared and Baba was seen instead.

Baba's appearance in other forms.

357. B. V. Dev wished to perform an Udhyapana ceremony, which included mass feeding and he wrote to Jog requesting Baba's attendance at the dinner. Then,

Jog.—Baba, Dev wants you to attend the dinner at Dahanu on the prescribed date.

B.—Write and tell him that I shall attend the dinner with two others, that I require no train to travel by and that as soon as a Bhakta calls out to me with love, I will appear immediately.

On the dinner day, Baba was not to be seen at the dinner party. A Sanyasi, previously known to Dev turned up with two others and saying, 'I came only for dinner and not for money' dined with him. Then Dev wrote to Jog complaining of Baba's breach of promise. Jog was bringing the letter to Baba and even before it was opened Baba spoke,

B.—Ah! He says that I made him believe that I would take his Udhyapana meal and that I deceived him. Inform him that I did attend the dinner with two others; but that he failed to recognise me. Tell him that I expressly said that I did not go there for money, but only for the dinner.

The reply was written and sent and Dev was convinced that Baba ate in the form of the Sanyasi.

358. A Marwadi came to Adam Dalali and wanted food. And A. D. gave him some money and sent him to a Marwadi Hotel at Bandra. Later, A. D. went to Shirdi.

Baba (pointing to A.D.) :—I went to this man. He sent me to a Marwadi for food.

Baba as Dog.

359. Mrs. G. S. Khaparde when presenting Naivedya at the Mosque was daily inviting Baba to go to her lodgings for a meal. Baba promised ; but did not come. One day when she was preparing dishes, a dog came near her and as she viewed it as an unclean and polluting animal, flung burning fuel at the dog and it ran away. That day at Naivedya time at the Mosque,

Mrs. G. S. K.—Baba, come to my lodgings for a meal.

Baba.—Yes, when I came, you threw burning fuel at me.

BABA'S PROPHECY OR CONTROL.

Baba foretells coming glory of Shirdi.

360. Long before 1908, (after which alone Baba's popularity developed) when Shirdi was a very quiet and humble village, Baba said :—Mansions will arise in this village. Bigwigs will come. Guns will be fired. Chariots, horses, elephants all will come. Grand processions will be held.

People laughed, as these were unlikely in such a worthless hamlet, but with increasing popularity of Baba, all these came about.

L. V. Nadkar.

361. Lakshman V. Nadkar of Mahim Bazaar went in 1915 to Baba. When he went to take leave of Baba, it appeared to be very much after the time for catching his train at Kopergaon.

B.—Go, you will catch the train at Kopergaon.

Nadkar went ; but when he reached the Godavari, it was dark and after dark the ferry was not allowed to ply across the Godavari in floods. So he appeared to be stranded. Suddenly the mamlatdar arrived there and a boat was got ready for him. N. also got in. So he reached the station without molestation from thieves, etc.

D. V. Sambhare-Train Late

362. When D. V. Sambhare started for Bombay by a train which should reach Bombay at 8 a. m.,

Baba.—Go. You will reach at noon.

The train was four hours late at Bombay. So D.V.S. reached at noon.

N. G. C's Train Late

[See 143 (1) Supra] The train was late. Nana caught it.

Mahlsapathy

363. Mahlsapathy was invited to a feast at his daughter's father-in-law's house at Dorhali. He came to Baba for leave.

Baba.—You will get *insult* there.

Anyhow M. could not avoid going and he went.

When he reached Dorhali, the feast party had finished their dinner without caring to wait for him.

364. Mahlsapathy wanted to visit Arthangaon and asked Baba for leave.

Baba.—Do not go there. There will be quarrel and fight there.

But M. had to go and went up to read Pothi i.e., Malhari Mahatmyam. But as he read on, lads quarrelled with each other and beat each other with sticks. The Pothi was abruptly stopped and M. went back to Shirdi.

Singvekar

365. Anant Mahadev Kulkarni *Singvekar* asked Baba :—Shall I pass my examination? Will my number appear in the list?

Baba.—Your number is 114. It will appear in the pass list.

His number was 114 and it appeared in the pass list.

N. A. Samant

366. Baba.—(to N. A. Samant) You take back this Rs. 5/-. Keep it carefully. It will be *stolen*.

Mr. N. A. Samant went for a meal leaving his coat outside the dinner hall and the note was stolen.

Tendulkar and Sapatnekar's Friend

367. Baba.—Tell him (Tendulkar) to throw aside all horoscope, predictions and consultations with astrologers. Let him go and sit up for his Examination quite at his ease. He will pass. [And he passed].

Baba (to Sepatnekar's friend):—However much you study, you will not pass (your Law examination) this year. However little you study in the next year, you will succeed. [The next year, he passed].

A Parsee Merchant's missing son

368. Baba.—Kaka, the boy is gone south. He is all right and cheerful and he will come back of himself.

Soon after the boy did return from Madras.

Insane Parsi boy's health

369. Baba.—(to an insane Parsi boy's father) Your boy will become all right.

The boy improved and was later able to do business.

Vakil's brother's insanity

370. Baba.—(to a Bombay High Court Vakil) Your brother will recover from his insanity.

[And he did]

Difference between Miracle And Prophecy

371. Baba.—(to N. G. C.) None cares to take from me what I am prepared to give abundantly. But they want from me what I am unable to give.

Baba once told N. G. C. about Chamatkars, something very interesting. It was about 1903—04. N. G. C.'s daughter Minathai, at delivery had been helped by Baba with Udhi sent through a gosavi. That child however died very young. She was also widowed at that very early age and had no other issue. This cast a gloom over all the family. N. G. C. and family went to Shirdi and sat before Baba glum in sullen silence. Usually

whenever he went, Baba would question him and he would talk and all would be cheerful. Now on this occasion there was a sad sullen beginning. This continued for some minutes. Then Baba broke the ice.

B.—Why are you so silent ?

N. G. C.—Baba, You know everything. While we are under your care, these calamities have befallen us ; bereaved of child, and son-in-law etc.

B.—If you care for child (or son-in-law) and come to me for that, you are mistaken. You need not come to me for these. These are not in my power. These (i.e., birth of child and death of relatives) are dependent on Poorva Karma. Even Parameswar, the great God who has created the world cannot alter these. Do you think he can tell the sun or the moon, "Rise some 2 yards farther away from your usual or appointed place". No, he cannot and will not do that. That would produce disorder, chaos.

N. G. C.—If that is so, how is it that you tell some one, "You will have a son" and he gets a son and you tell another "You will get appointment" and he gets an appointment. Are these not Chamatkars of yours ?

B.—No, Nana. I do not do any chamatkars. You have your astrologers. They work 2 or 4 days ahead and give out their predictions, some of which come true. I look further ahead. What I say happens. My art also is a sort of Astrology. But you people do not understand this. To you, my words look like chamatkars, because you do not know the future. So you regard events as proofs of my miracle working power

and you turn your reverence on to me. I, in my turn, turn your reverence on to God and see that you are really benefitted.

372. B.—(to Narayan Rao Motiram Jani of Nasik in October '18) Henceforth, you are not to be a servant. Do your own business.

Then N. started the Anandashram Hotel at Nasik and that was a great financial success.

373. B.—(to Nachne) (1) come to Bombay for service.
(2) do not trust mad men.

[(1) N. was transferred to a Suburb. (2) A mad man whom he considered harmless at pooja time, grasped his throat and attempted to murder him.]

374. B.—(to Sankar Rao and Nachne) Give me Rs. 15/- Dakshina.

Sankar Rao.—No money, Baba.

B.—Give me Rs. 30/- Dakshina.

S. R.—I have no money, Baba.

B.—Give Rs. 64/-.

Then Nachne.—We are poor people. We can't afford to pay such large sums.

B.—Then *collect* and give.

Sometime later (1916?) Baba fell ill. A big Sapta was performed for his restoration to health and subscriptions were raised for mass feeding. Then Sankar Rao and Nachne collected subscriptions and sent up the collection. It proved to be exactly Rs. 64/-.

H. S. Dixit's Boy

375. H. S. D. got a letter in 1913 that his son was unwell at Bandra, and he wanted Baba's permission, to go.

B.—Do not go, bring the boy here.

H. S. D. wrote for the boy, but the answer was that the examination was nearing and that Shirdi, lacking both medical and educational aid was not the best place for the boy.

B.—Never mind, do send for the boy.

The boy accordingly came and improved in his health, very rapidly. Then a letter came from Bandra that the date of the examination was 2-11-1913 and that the boy should be sent up.

B.—Do not send up the boy.

Again a letter came that the examination was postponed from 2-11-1913 to 6-11-'13 and that the boy should be sent up for 6-11-'13.

B.—Wait, let us see.

And the boy was not sent for 6-11-'13.

Again a letter came that the examination was postponed to 13-11-'13.

B.—Send him up for 13-11-'13.

The boy sat up and passed his examination.

Godavari Water for Jog

376. In November 1910 Babu Saheb Jog :—Baba, give me leave to go for Godavari bath for tomorrow. It is a holy day.

B.—Do not go.

Jog was dissatisfied, but stayed at Shirdi alone.

Next morning villagers rushed to Baba.

Villagers.—Baba, the Godavari water is coming into Shirdi in the newly cut channels (though the Government had not ordered the supply to be begun till 1912).

B.—See, how gracious is God ! Jog !

377. Bapu Saheb Jog's *Pithru Shraddha* was approaching.

Jog to Baba.—Give me leave to go and find out Brahmins of my sect from Kopergaon for the approaching *Shraddha*.

B.—You need not go.

Jog.—Am I to give up *Shraddha*, Baba ?

B.—There are yet four days more. We will see.

Two days later, Jog went to Baba.

Jog.—I want Brahmins of my sect. Let me go.

B.—They will come.

Jog.—How will they know of the *Shraddha* and come ? Will they be of my sect ?

B.—Yes.

On the day of the *Shraddha*, two Brahmins from Puntamba came to Baba and asked him "Can we get Brahmin food here ?"

B.—Go to Jog.

They went to Jog and Jog found that they were Brahmins of his sect, well-versed in Sastras, able and ready to perform his *Pithru Shraddha*.

Jog's Loans

378. Jog had lent Rs. 1,400/- to an Aurangabad man. When the limitation term was approaching, Jog :—Baba, give me leave to go to Aurangabad.

B.—The debtor himself will come here. Then ask him.

Jog, flaring up.—Am I to lose Rs. 2 to 3 thousands? I will not do your Pooja and Arati from tomorrow. Without money, how can I get on here?

B.—Where will your money go? Sit quiet at home. It will come.

Jog.—I cannot listen to you. Will he come of his own accord? Even when I went to him, he did not pay. Unless a suit is filed, he will not pay.

B.—Let it rest.

Jog gave up hopes of recovery of the amount. At last the debtor came, long after limitation time, and offered only Rs. 1,400/- the principal. Jog would not agree.

B.—Jog, take it and give him release.

Then Jog took it and placed it before Baba.

Baba took a part and gave the rest to Jog.

Narke's Appointment and Issue and Trusteeship

379. G. G. Narke's mother to Baba :—(in 1913) My son is being tossed to all sorts of places and he is without a permanent job. Settle him permanently, Baba.

B.—I will settle him at Poona.

Three years later, an offer of service in a Benares School or college came.

G. G. N.—Baba, shall I apply for this?

B.—What have we to do with Benares? We have to go to Poona and Satara.

In 1917 a vacancy in the Engineering College, Poona, was advertised.

G. G. N.—Shall I apply for this, Baba ?

B.—Yes.

Later, Baba.—Where is Narke gone ?

Devotees.—He has gone to Poona to try ~~for~~ the appointment.

B.—Allah will bless. Has he any children ?

Devotees.—Three or four were born, but they all died after a short life.

B.—Allah will bless.

G. G. N. got the appointment in 1918 and the children he had thereafter are all living now.

380. B.—(In 1913 to G. G. Narke) Your father-in-law, Buti, will build a temple and you will be in charge of it.

The temple was built (1916-18) and G. G. N. was in charge of it as trustee of the Sai Samasthan after 1918.

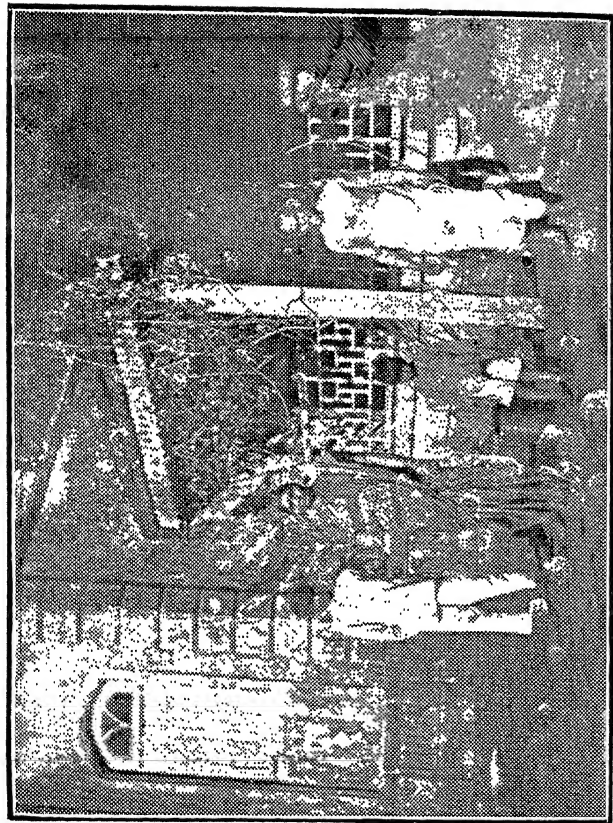
381. B.—(To Mrs. M. W. Pradhan) Your baby will have *fits*.

(It had fits two hours later).

Karnik of Kalyan

382. Baba addressed Mr. Karnik of Kalyan, at his first arrival at Shirdi :—Welcome, Sowcar (Banker or Money lender).

K. at that time was wretchedly poor. But many years later, he became a sowcar.



MRS. M. W. PRADHAN AND FAMILY